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# ILLINOIS CATHOLIC HISTORICAL REVIEW

VOLUME IV

APRIL, 1922

NUMBER 4

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Rt. Rev. Maurice de St. Palais, fourth Bishop of Vincennes, 1849-1877. As Father de St. Palais, he was resident pastor at Chicago, 1840-1844.

# Illinois Catholic Historical Review

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VOLUME IV

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## CATHOLIC EDUCATION IN ILLINOIS\*

In a very broad sense Catholic education came to Illinois in the year 1673, with Rev. James Marquette, S. J., and Louis Joliet, when jointly they discovered the Mississippi River, sailed down its channel from the mouth of the Wisconsin River to the Arkansas, and returning glided with their canoes into the Illinois River, passing through the entire state, and preaching to and teaching the natives at what is now Peoria and Utica.<sup>1</sup>

At the latter point, the habitat of the Kaskaskia tribe of the Illinois Indians, Father Marquette promised to return as soon as possible and establish the Church amongst the Illinois. This promise he fulfilled during the next year, and as soon as his health would permit. With two companions the saintly missionary reached the mouth of the Chicago River on December 4, 1675, but it was not until April 11, of the following year that he was able to reach the village of the Kaskaskia, and establish the Church<sup>2</sup>

Arriving at the village on the 8th of April he went to the tents and wigwams and taught the savages the truths of religion, and on the 11th in the presence of an assemblage of 3,000 Indians, on Holy Thursday, he celebrated the Holy Sacrifice of the Mass upon an improvised

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\* A paper read at the meeting of the Illinois State branch of the International Catholic Alumnae at Springfield, Ill., April 19, 1922, by Mrs. Charles L. Larkin.

<sup>1</sup> See Journal of Father Marquette's first voyage in Thwaites, *Jesuit Relations*, Vol. 59.

<sup>2</sup> See Journal of Father Marquette's second voyage in Thwaites, *Jesuit Relations*, Vol. 59.

altar on the plains, and solemnly planted the Church, naming the mission the Immaculate Conception of the Blessed Virgin.<sup>3</sup>

The vitality of the good priest was thoroughly sapped, and knowing that death was near he bade his forest congregation farewell on Easter Sunday, and attempted to return to the home mission. As is well known, he died on the way, and his remains were buried on the banks of the little Michigan River, which has since been known by his name, Marquette.<sup>4</sup>

Father Marquette was soon succeeded, however, by Rev. Claude Jean Allouez, S. J., who took up the work where Father Marquette laid it down, and upon the death of Father Allouez he was in turn succeeded by Rev. James Gravier, S. J., and so this Jesuit succession continued for ninety years, up to 1763.

The missionary, and especially the Jesuit missionary, was ever both preacher and teacher. His first task was to teach himself the language of the Red Men; and his next to teach the Red man to think and read. This is plainly evidenced by the fact that every missionary located for any considerable period with any of the Indian tribes set down in writing at least the elements of learning translating the catechism into the language of the tribe or compiling dictionaries or grammars. One such work, a dictionary of the language of the Peoria tribe, was composed by Father Gravier, the third in succession to Father Marquette, which now reposes in the archives of Harvard University.<sup>5</sup>

From the very earliest days too, the missionaries, with a view to the cultivation of the Indians, composed hymn books, and in their mission meetings required the savages to sing one verse of the hymn in their own tongue, while the Frenchmen, as soon as they begun to come into the locality, sang alternately in the French tongue. There were also books prepared in both the French and the Indian languages, designed to enable the Indians to participate in the Sacrifice of the Mass, small prayer books, in other words.<sup>6</sup>

The educational work of the Jesuit missionaries while conducted largely informally during the whole period of their ministration in Illinois, was as early as 1721 contralized and better systematized in an institution established at Kaskaskia, the final permanent location of the Kaskaskia tribe of Indians in what became Randolph County,

<sup>3</sup> See letter of Rev. Claude Dablon, S. J., in Thwaites, *Jesuit Relations*, Vol. 59.

<sup>4</sup> *Ibid Id.*

<sup>5</sup> ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. 1, p. 46.

<sup>6</sup> See letter of Rev. Mathurin le Petit, S. J., in ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. 1, p. 53.

Illinois This institution is known in history as the Jesuit College. There can be no doubt of its existence and of the quite extensive scale of its work from the time of its establishment in 1721 until 1763. Because some question has been raised as to whether it was a teaching institution or simply a headquarters for the missionaries, it seems proper to note what the historians have said about it. Getting as near to the time of the existence of this institution as we may, we find Stoddard in his *Sketches of Louisiana*, written in 1804, saying: "In the early part of the last century when the French in upper Louisiana were at the apex of their glory a college of priests was established at Kaskaskia." To show that Stoddard was not a partisan of the Catholics we may quote further from the same paragraph: "The practice of most of the Catholic countries obtained here. The poor were, neglected, while some of the most wealthy and considerable were permitted to quaff at this literary fountain. Liberal and useful sciences, however, were but very little cultivated in this seminary. Scholastic divinity afforded almost the only subject of investigation, and instead of the noble works of Greek and Roman authors their library was composed almost wholly of the huge folios of the Holy Fathers and the pious reveries of modern enthusiasts.<sup>7</sup> The same writer takes occasion to speak of this college again. He says: "While the French were in possession of the country they were not only furnished with missionaries from Europe, but were occasionally supplied with teachers from the college of priests at Kaskaskia."<sup>8</sup>

A great deal more has been said about this college, and the matter has been discussed pro and con in the educational meetings and in the councils of the universities, and attempts have been made to deprive the Catholics of the credit of providing the first educational institutions and furnishing the first teachers. All this was before the editor in chief of the Centennial History of Illinois, recently issued, Mr. Clarence Walworth Alvord, who sets down the facts as he has found them as follows: "Besides the regularly recurring functions of their calling the Fathers gave daily instruction, for the most part religious, to the French children, thus becoming the first school teachers of the Illinois country."<sup>9</sup>

It is undoubtedly true that the priests who succeeded the Jesuits continued their mission of teaching as well as that of preaching, but

<sup>7</sup> Stoddard, *Sketches of Louisiana*, pp. 308, 309.

<sup>8</sup> *Ibid*, p. 315. Stoddard was sent to the Illinois Country as an engineer after the Louisiana purchase from Napoleon.

<sup>9</sup> Alvord, *The Illinois Country*, Vol. 1, of the Centennial History of Illinois, p. 198

we first began to hear of schools in the present day sense after the close of the revolutionary war. Returning to peace conditions schools of a rude nature were set up by discharged soldiers, in most cases Irish Catholics. Amongst the more notable of the teachers of this kind in Illinois were John Doyle and Patrick Halfpenny. These veterans taught for years and most of the children of the incoming pioneers who succeeded the French inhabitants were taught by them.<sup>10</sup>

The first school organized on a rather extensive scale was by a company of Trappist Monks, under the direction of Rev. Urbain Guillet. This band of monks procured by donation a considerable tract of land lying a few miles east of what became St. Louis, which contained the great prehistoric mounds, supposed to have been raised by a race known as the Mound Builders. Since their time the largest of these piles of earth, which is by the way the largest artificial structure in the world, exceeding by thousands of cubic yards the Pyramids of Egypt, has been known as Monks Mound. A group of buildings, twenty in number, including church, chapter room, refectory and school, were constructed. The student body consisted of boys and girls, the number of whom ran into the hundreds and was a free school.<sup>11</sup>

Twenty-three years later, in 1833, we note the arrival from Georgetown, Maryland, of Mother Agnes Brent, a Visitation Nun, who, with six assistants, opened the first academy in Mid-America at Kaskaskia; and the arrival of Mother Brent and her devoted band of educators marked the beginning of an epoch in educational lines culminating in the higher education of today, of which we, as members of the International Federation of Catholic Alumnae, are an integral and active part.

The regular course of study was pursued at Visitation Academy. Music, painting and dramatic art were included. The daughters of the early settlers had many educational advantages which they faithfully pursued until, in 1844, the academy and a large portion of the town was destroyed by the Mississippi River overflowing its banks. The story of the Visitation Academy, pioneer in higher education for women, is one of great interest and has been beautifully interwoven into "The Story of Kaskaskia," by Mary Hartwell Catherwood.<sup>12</sup>

At Chicago, in 1844, Bishop Quarter, who arrived on May 5th, to assume active control of the diocese, had within four weeks from the

<sup>10</sup> Reynolds, *Pioneer History of Illinois*, pp. 162 and 358.

<sup>11</sup> Alvord, *The Illinois Country*, p. 457.

<sup>12</sup> For a full account of the Academy of the Visitation see ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, p. 352.

date of his arrival, June 5th, opened a school. Within the year was founded a college, and in 1846 the University of St. Mary of the Lake was chartered by the State Legislature, officered and equipped as a classic institution and as a seminary.

Bishop Quarter gave to the people of Chicago and the great Middle West the first institution for higher education for men. During the twenty years of its existence five hundred students attended classes, twenty-five having been ordained priests, and many others attaining fame in various lines of endeavor.

The late lamented Rt. Rev. Msgr. Daniel J. Riordan wrote for the ILLINOIS CATHOLIC HISTORICAL REVIEW a most interesting story of the University.<sup>12</sup> In perpetuation of the university which played an important part in our early history, His Grace, Most Rev. George William Mundelein, D. D., has ordained that the new Catholic University at Area, an inland lake near Libertyville, Illinois, shall be named St. Mary of the Lake, and shall be the center of Catholic education of the Archdiocese.

The Franciscan Fathers directed the opening of St. Francis Solanus, Quincy, Illinois, in 1859. It has been and is popular as an educational institution, conferring degrees, Master of Accounts, Bachelor of Arts and Master of Arts.<sup>13</sup>

The need for a school to supply secondary and higher education for the rapidly increasing population of Northern Illinois resulted in the building of St. Viator's College, Bourbonnais, in 1868. In 1874 a university charter was obtained from the legislature. The courses offered are science, literature, language, history, economics, sociology and philosophy. Four hundred students at present are enrolled.<sup>14</sup>

The great West Side of Chicago saw St. Ignatius College (1870), Loyola (1909), founded in that part of the city whose boundary on the east and southeast is the river, upon which Marquette journeyed to the point at Twenty-third and Robey Streets, where the cross was planted and where Marquette rested. What location in Chicago, geographically considered, could be more appropriate for the location of a Jesuit College? What place more hallowed or venerated? The far-seeing Father Arnold Damen, S. J., came and settled on the prairies in 1857. He built elementary schools, and when the children

<sup>12</sup> ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. II, p. 135, et. seq.

<sup>13</sup> For a full account of St. Francis Solanus see the articles of Rev. Silas Barth, O. F. M., in the ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. II, p. 447.

<sup>14</sup> See complete account of St. Viator College in Archdiocese of Chicago *Antecedents and Development* (1920), p. 373, et. seq.

of the pioneers were ready for a college he provided it and named it in honor of the founder of the Jesuit Order, St. Ignatius. September 5, 1870, the college opened with thirty-seven students in attendance, and the staff limited to one teacher. In the great fire of 1871 St. Ignatius was providentially untouched. The student body was quadrupled, and a Museum of Natural History, one of the glories of the College, was begun and the foundation started of a splendid library.

St. Ignatius College is to the city of Chicago what the Congressional Library is to the Nation. It has grown with the frontier town of sixty years ago to the great city of 3,000,000 souls, and has kept abreast of every advance in educational progress. St. Ignatius boasts a postgraduate school of Philosophy, departments of Medicine, Engineering, and Law. In 1909 Loyola University was established. In 1914 a school of Sociology was added and extension lectures begun. The present enrollment in St. Ignatius and Loyola is over 3,000.<sup>16</sup>

The Benedictines opened St. Procopius in 1871 for the spiritual welfare of the Bohemians in America. St. Procopius Seminary and St. Procopius College attest to their zeal. Only men of Bohemian and Slovak nationality are accepted. At present there are 154 High, 40 College and 40 Seminary students.<sup>17</sup>

St. Viator's Normal Institute was founded in 1890, and is the novitiate of the clerics of St. Viator in the United States. The Municipal Tuberculosis Sanitarium, the Oak Park Hospital, Ephpheta School for the Deaf and the Northern Illinois State Hospital at Kankakee are attended by priests from St. Viator's Normal Institute.<sup>18</sup>

In the same year, 1890, St. Stanislaus College, conducted by the Fathers of the Resurrection, was founded. After more than thirty years of effort the College is proving eminently successful, and has obtained results among students of Polish descent such as to gain State University recognition and the recognition of the Northern Central Association of Colleges and Secondary Schools.<sup>19</sup>

Three years later the Christian Brothers opened the doors of De La Salle Institute at Chicago,—during the World's Fair year, and from that time to the present more than 2,000 of its graduates have entered the professions and are in places of trust in the business world.<sup>20</sup>

<sup>16</sup> Archdiocese of Chicago, *op. cit.*, p. 675, *et. seq.*

<sup>17</sup> *Ibid.*, p. 677, *et. seq.*

<sup>18</sup> *Ibid.*, p. 681.

<sup>19</sup> *Ibid.*, p. 683.

<sup>20</sup> *Ibid.*, p. 685.

De Paul University, with more than two thousand students, is a tribute to the first Archbishop of Chicago, Most Rev. Patrick Augustine Feehan, D. D. In September, 1898, the Vincentians opened St. Vincent's College to serve the educational needs of the North Side. The enrollment during 1898 was seventy students. The university originally was called St. Vincent's College, but nineteen years later, owing to progress and prosperity, the present large structure was completed, and the name changed to De Paul University. Very Rev. Peter V. Byrne, C. M., was the first President, and from a humble beginning the university has attained a position in the educational world which is an honor to the Catholic Church of Chicago. Rev. Francis Xavier McCabe was appointed President in 1910, and at the solicitation of Archbishop Quigley, De Paul opened its doors to women. The history of De Paul from the time of Father McCabe is a source of triumph for higher education. The summer school of 1911 was the beginning of the university extension courses adopted later by other schools throughout the country. During the war the government selected both De Paul and Loyola Universities for the training of members of the Students' Army Training Corps.<sup>21</sup>

In July, 1900, Rev. John Peil of the Society of the Divine Word, laid the corner stone of St. Mary's Mission House at Techy, Illinois. The school which is for the education of young boys in useful trades is called St. Joseph's Technical School, and it is from the character of this school that this country place, consisting of 700 acres in Cook County, ten miles from Chicago, takes its name, "Techy." In 1913 it was dedicated, as a matter of necessity, that the Society of the Divine Word open an institution for the education and training of future members with the idea of providing its foreign missions with American priests and missionaries. At the present time there are 90 students in the classical, 17 in the novitiate, 6 in the philosophy and 8 in theology. On December 3, 1919, the first three missionaries of the American province of the Society of the Divine Word sailed from Seattle for Shantung, China. His Grace, Archbishop Mundelein, personally attended the reception in honor of their departure, and this event permits the Archdiocese of Chicago the great honor of harboring the first American seminary for foreign missions.<sup>22</sup>

The next educational event was the opening of St. Cyril College for the higher education of boys. On the South Side of Chicago the growth of the Catholic population was so marked that permission was

<sup>21</sup> *Ibid*, p. 687.

<sup>22</sup> *Ibid*, p. 689.

granted the Carmelite Fathers to purchase school property in the Hyde Park district, which later was sold and a purchase was made in Woodlawn. School commenced September, 1900, with an enrollment of 14 students. At present there are more than 200 students and the institution is recognized by the Board of Education and the University of Illinois.<sup>23</sup>

At Norwood Park, a suburb of Chicago, the Passionist Fathers purchased in 1903 fifty-four acres of rolling land as a suitable location for a retreat of their institute. The territory assigned included the townships of Norwood Park, Niles, Edison Park and Park Ridge. Father Felix Ward, C. P., celebrated on April 10, 1904, the first parochial Mass in the chapel of the Asylum conducted by the Sisters of Charity. In June, 1909, the corner stone of the present monastery was laid by Rt. Rev. Paul P. Rhode. The Rev. David Phelan of St. Louis, editor of the *Western Watchman*, preached the sermon. On Sunday, June 12, 1912, one year later, Archbishop Quigley dedicated the monastery.<sup>24</sup>

Cathedral College was founded in 1905 by Most Rev. James Edward Quigley, D. D., Archbishop of Chicago, with an enrollment of 52. This college was conducted under the name of Cathedral College until 1918, when the magnificent Quigley Preparatory Seminary, erected by His Grace, Most Rev. George W. Mundelein, D. D., was completed, since which time the institution has proven very successful. A large number of priests have been ordained, who made their preparatory studies in this institution.<sup>25</sup>

The culminating Catholic endeavors in the educational and ecclesiastical field for the archdiocese of Chicago are represented in the great institution which Archbishop Mundelein is creating at Area, a short distance west of Chicago. This institution opened its doors to students in the fall of 1921. The teaching has been entrusted to the Jesuits, and the financial management and operation to the Archbishop's own clergy and agents. Undoubtedly this will very shortly become one of the greatest educational institutions in the world. The plan of construction and the scope of its work leave no doubt of its distinct pre-eminence. Catholics of Illinois and indeed of the entire United States are justified in taking special pride in this university and seminary, which offers much greater opportunity for the replenishment of the priesthood and for raising the standard of education and culture than has before existed in the Middle West.

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<sup>23</sup> *Ibid*, p. 690.

<sup>24</sup> *Ibid*, p. 391, et seq.

<sup>25</sup> *Ibid*, p. 693, et. seq.

## EDUCATIONAL INSTITUTIONS FOR WOMEN

To the courageous women of the religious communities who settled in our midst in the early days, we, of the present, should ever be filled with admiration and gratitude, and should strive in our own small way to "carry on" in the cause they so nobly espoused.

The history of the pioneer religious community of women in Chicago, Sisters of Mercy, St. Xavier's Academy, 1846, is so closely identified with the development of Chicago that a story of one is almost incomplete without the other. Mother Frances Ward with five companions, at the solicitation of Bishop Quarter traveled from Pittsburg, Pa., arriving at Chicago September 24, 1846. The humble quarters of the Bishop were vacated and the Sisters made it their temporary home. With a tremendous field for educational activities the persevering band of Catholic Sisters opened a school in the old Church back of the Pro-Cathedral at Madison Street and Wabash Avenue. The convent for the Sisters was located at Michigan Avenue and Madison Street, and the building which had been the first Catholic Church in Chicago was also its first parochial school. The Sisters of Mercy do not owe allegiance to any Motherhouse outside of the diocese in which they labor. November 21, 1846, was a gala day. It marked the first profession of a religious in the Middle West. The Sisters of Mercy received Sister Mary Gertrude McGuire, who also was the first of the pioneer Sisters called to enjoy her heavenly reward. One week later, November 28, 1846, a young lady, Mary Monholland, a native of New York State, accompanied by two companions, arrived in Chicago with credentials from Archbishop Hogan, of New York, a personal friend of her father. The journey of the little group was made partly by rail, partly by way of the Great Lakes. From St. Joe to Chicago the crossing was so stormy that the deck of the ship was swept by the angry waves, precipitating men, women and children into the water. No less a personage than the first mayor of Chicago, Mr. William B. Ogden, had the good fortune to rescue Miss Monholland, who was destined to become a pillar of the community. In religious life Miss Monholland was Sister Mary Frances. The Order continued to grow and although their only source of income was the Academy which the far-seeing Bishop had incorporated and obtained a charter for, as St. Xavier's Academy, yet the Sisters found time to dispense help to the poor and to teach in St. Mary's Parochial School for Girls and St. Joseph's for Boys. Instruction classes for converts and a night school for adults was begun, followed by a boarding house for working girls. Rev. Mother Agatha organized on the first Sunday in January, 1848,

a Children of Mary Sodality. The first social worker in the city of Chicago was a Sister of Mercy who sought the sick in their own homes and ministered to their wants. In 1849 the first Catholic hospital was agreed upon. Rev. Mother Frances Monholland purchased the swampy land on Wabash between Harrison and Van Buren, and helped with all her physical strength in filling up the swamp while she directed the work of erection of Mercy Hospital. The hospital was later moved to its present location. The cholera epidemic cast its gloom in 1854, while the academy was being built, and Rev. Mother Agatha and three other Sisters fell victims to their zeal. When the civil war broke out Colonel James A. Mulligan requested and obtained permission for six Sisters to go to the front. Two more Sisters followed later. The Jefferson City Hospital was placed in their charge and when an order was received for the Federalists to join another division, the hospital was closed and the Sisters took charge of a steamboat hospital conveying wounded soldiers from Shiloh to points where they could be properly attended. At this time General John C. Fremont was in command of the Western Department. The Confederates poured shot like hail stones on the Federal gun boats dotting the Mississippi. As a talisman and shield General Fremont held the dauntless Sister Mary Alphonsus before him, believing that her presence and prayers would save his life. It is a matter of record that General Fremont was the only uninjured soldier on that boat and that Sister Mary Alphonsus neither fainted nor fled.

The great fire of 1871 undid the work of years, but with the "I Will" spirit of Chicago the work was again pushed and rapid strides made. Mother Genevieve erected in 1896 St. Mary's Convent, Libertyville, Illinois, which is now used as a summer home for the Sisters. In 1906 the Sisters took up the care of the orphans at St. Mary's Training School, Desplaines, Illinois, and at the present time 1200 children sit down daily to their meals. With the onward march of progress St. Xavier's became a college in 1912, and at the present there are 412 Sisters in the community, 625 students in the college and academy, 120 being residents there. There are 6 high, and 19 grammar schools with a total number of 10,000 students.<sup>26</sup>

The Sisters of the Holy Cross founded St. Angela's Academy on the outskirts of the picturesque little town of Morris in Northern Illinois, about 60 miles west of Chicago in 1857. The buildings are

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<sup>26</sup> *Ibid*, p. 698. See also *Leaves from the Annals of the Sisters of Mercy* by a member of the Order, and *Life of Mary Monholland* by a member of the Order.

modern, the grounds extensive and pretty. St. Angela's is an ideal academy and select boarding school for young ladies.<sup>27</sup>

The Madames of the Sacred Heart arrived in Chicago on August 24, 1858, and from a group of seven now number 1100 with twenty-five schools.<sup>28</sup>

We learn of the Sisters of the Congregation of Notre Dame of Montreal, Canada, through the founding at Bourbonnais, Illinois, of a school for girls in the year 1860. In 1910, the Golden Jubilee was celebrated and a long cherished plan realized in the laying of the corner stone of the present modern buildings. Ninety-six day pupils and seventy boarders are in attendance. The education given embraces all that is comprehended in the term education: the development of the physical, mental and moral powers of the pupil.<sup>29</sup>

The Congregation of the Sisters of the Third Order of St. Francis of Mary Immaculate, 1865, a teaching and nursing order, has increased from the original band of four sisters to 565. The pupils now number 12,500. The Chicago diocese has 22 schools; Rockford, 8; Peoria, 4; Alton, 11.<sup>30</sup>

Sisters of Charity, B. V. M., identified as educators with the Jesuit Fathers, arrived in Chicago on August 15, 1867. St. Aloysius was the first parochial school followed by the Sacred Heart. At the present time there are twenty-four schools in Chicago, 19 parochial and five high schools,—Immaculata High having opened September, 1921. St. Mary's on the West Side, the community school, is the largest Catholic high school in the West, the second largest in the country, the Catholic high at Philadelphia, Pa., only being larger. There were one hundred and five graduates in 1921, and there will be a greater number this year. St. Mary's was opened twenty-one years ago. The Sisters of Charity of the B. V. M. operate ninety schools in the forty-eight states of the Union.<sup>31</sup>

St. Francis Academy at Joliet was chartered in 1874 and is accredited to De Paul University, University of Illinois, and Illinois State Normal. St. Francis concedes to music the high position it should

<sup>27</sup> *Ibid*, p. 702.

<sup>28</sup> An extended account of the work of the religious of the Sacred Heart will be found in Archdiocese of Chicago, op. cit., p. 692, et. seq.

<sup>29</sup> *Ibid*, p. 694.

<sup>30</sup> *Ibid*, p. 696.

<sup>31</sup> For an account of the B. V. M.'s see *The Early Days*, compiled by members of the Order.

hold in the curriculum of an expansive educational system. Two hundred and eighty-one students are enrolled at the present time.<sup>32</sup>

The School Sisters of Notre Dame are located at Longwood since 1875, and the Academy of Our Lady of Longwood is considered one of the best schools in the Archdiocese. About 400 students are enrolled, 150 residing at the academy.

Notre Dame Academy, Chicago, which has held an honored place on the West Side since 1882, and St. Anne's, at St. Anne, Illinois, (1883) are in charge of the Sisters of the Congregation of Notre Dame, Montreal.<sup>33</sup>

Sisters of Mercy are in charge of St. Patrick's Academy in Chicago. "Patron of Catholic Schools," was the title justly bestowed upon Most Rev. Patrick Augustine Feehan, Archbishop of Chicago. Upon his arrival in Chicago in November of the year 1880, His Grace very soon realized the need for Catholic teachers. With the establishment of parishes and the building of Churches, schools followed. So great was the demand upon the religious communities already established that it was found impossible to furnish enough teachers. The urgent request of His grace to Mother Mary Catherine of the Order of Mercy, Nashville, Tenn., for sisters to teach was immediately attended to and on June 5, 1883, the sisters arrived in Chicago ready to labor in the new parish of St. Malachy. The pupils of St. Patrick's Academy enjoy the advantage of hearing lectures delivered within the Academy by specialists in literary, ethical, biblical and scientific subjects. Ten schools are now in charge of the sisters, including St. Catherine's High, Oak Park.<sup>34</sup>

At 1444 Division Street is located Holy Family Academy, founded in the year 1887, by Very Rev. Mother Frances Siedliska of the Community of Sisters of the Holy Family of Nazareth. Besides the grammar grades and high-school course, the Polish language is taught. In 1905 the Alumnae Club was formed. Meetings are monthly and the members look forward to them as a happy reunion.<sup>35</sup>

Three years later we find on the North Side of Chicago one more academy, the Josephinum Academy, Sisters of Christian Charity. There are about 80 boarders and 100 day scholars. The departments

<sup>32</sup> See an account of St. Francis, in *Archdiocese of Chicago*, op. cit., p. 708.

<sup>33</sup> *Ibid.*, p. 710.

<sup>34</sup> *Ibid.*, p. 712. This is not the same community of Sisters of Mercy as that which conducts St. Xavier's. For an account of Archbishop Feehan's educational activities, see the splendid work just published by Matre & Company, *Life of Patrick Augustus Feehan*, by Rev. C. J. Kirkfleet.

<sup>35</sup> *Archdiocese of Chicago*, op. cit., p. 712.

are primary, intermediate, commercial, academic, music, domestic science.<sup>36</sup>

The Sisters of Providence opened Our Lady of Providence Academy, Chicago, in 1897. A four year high-school course is embraced in its curriculum. There are about 550 pupils, and the total number of graduates is almost 900, 141 are teaching, 91 are in religion.<sup>37</sup>

Nazareth Academy, LaGrange, 1899, Congregation of the Sisters of St. Joseph is an institution for the higher education of young ladies, and is situated in a Chicago suburb.

A school for small boys is also in charge of the Sisters.<sup>38</sup>

Loretto Academy of the Immaculate Conception is located on the South Side of Chicago, a boarding and day school for girls and was opened on March 25, 1905. Over 200 pupils are in attendance at the present time.<sup>39</sup>

Our Lady's Academy, Manteno, was opened in July, 1907, by the Sisters Servants of the Holy Heart of Mary. The regular attendance is 250 pupils.<sup>40</sup>

The Benedictine Sisters opened St. Scholastica's Academy, Rogers Park, Chicago, in 1907. Other than the high-school course, music, art and needle work are taught.<sup>41</sup>

In St. Ignatius parish (Jesuit) the parochial school and convent of the Holy Child are in charge of the Sisters of the Holy Child Jesus since 1907. More than one hundred pupils are enrolled in the four year course in the convent.<sup>42</sup>

The Lithuanian Sisters of St. Casimir teach the children of Lithuanian parentage and have made the Chicago Archdiocese their home since 1909. Their parochial schools numbering seven are located on the three sides of Chicago, and at Chicago Heights and Waukegan, seven in all, including St. Casimir Academy.<sup>43</sup>

Sisters of the Resurrection, Norwood Park, have labored in the Archdiocese since 1900.<sup>44</sup>

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<sup>36</sup> *Ibid*, p. 713.

<sup>37</sup> *Ibid*, p. 714.

<sup>38</sup> *Ibid*, p. 715, et. seq.

<sup>39</sup> *Ibid*, p. 717.

<sup>40</sup> *Ibid*, p. 718.

<sup>41</sup> *Ibid*.

<sup>42</sup> *Ibid*, p. 719.

<sup>43</sup> *Ibid*.

<sup>44</sup> *Ibid*.

Marywood School, Evanston, is in charge of the Sisters of Providence and has been in existence since September 8, 1915. The regular academy course is taught.<sup>45</sup>

Aquinas High School, established in 1916, in charge of the Sisters of St. Dominic, Adrian, Michigan, is located in St. Philip of Neri Parish. The curriculum offers the following courses of study: General course, household, arts and sciences, commercial and secretarial course, instrumental and vocal music and art. Accredited to State University, Catholic University of America, and Chicago Normal College.<sup>46</sup>

The most recent and perhaps the most notable addition to the Catholic educational institutions for women is the Rosary College, established at the instance of Most Rev. Archbishop Mundelein, under the direction of the Dominican Sisters. This institution for the higher education of women will open its doors to students the present year, and will provide the crowning glory of the Catholic educational system for women. Situated on the outskirts of Chicago in one of the most beautiful spots available near the great city, the new Woman's College gives promise of unqualified success, and deserves and will receive the solid support of the Catholic women of the Archdiocese of Chicago, and indeed of the entire state and surrounding states.

It is noticeable that the great bulk of these notes concern educational institutions of the archdiocese of Chicago. For this situation there is a substantial reason, not having to do with the pre-eminence of the archdiocese, but expressed in a sentence it is: a question of accessibility. It is just the situation. At the instance of the Archbishop of Chicago, and under the direction of Mr. Joseph J. Thompson, the Editor in Chief of the ILLINOIS CATHOLIC HISTORICAL REVIEW, which publication, by the way, and its sponsor, the ILLINOIS CATHOLIC HISTORICAL SOCIETY, are the outgrowth of the interest aroused by the Centennial celebration and the Centennial history, complete educational data for the archdiocese of Chicago has been collected and put in form in the history of the archdiocese published in 1920. No like service has been performed for the rest of the state, and due to limitations, both as to time and ability, I am unable to give creditable treatment to the splendid educational institutions in the other dioceses of the Province. I feel that it would be unjust, however, not to mention some of the most noted of them. In the diocese of Alton, for example, are to be found not only St. Francis Solanus of Quincy, heretofore mentioned, but the Quincy College and Seminary. St. Francis Mon-

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<sup>45</sup> *Ibid.*

<sup>46</sup> *Ibid.*, p. 620.

astery and Novitiate at Teutopolis, and St. Joseph's Seminary of the same place. St. Mary's Academy, conducted by the School Sisters of Notre Dame at Teutopolis. The Mother House of the Ursulines at Alton, and the Mother House and Academy of St. Theresa at Decatur. The Convent of Our Lady of the Sacred Heart at Springfield, and St. Joseph's Ursuline Academy of Springfield.<sup>47</sup>

In the Peoria diocese we find the Spalding Institute for boys at Peoria; Corpus Christi College at Galesburg; Spalding Institute, in charge of the Benedictines at Nauvoo; St. Bede Abbey, College and Seminary at Peru, all for boys; while there are for girls the Academy of Our Lady of the Sacred Heart in Peoria; Holy Family Academy, Beaverville; St. Joseph's Academy, Bloomington; St. Mary's Academy, Danville; St. Joseph's Academy, Galesburg; St. Mary's Convent and Academy, Nauvoo; St. Joseph's Convent, Ottawa; Visitation Academy, Villa de Chantal, Rock Island.<sup>48</sup>

In Belleville diocese is the Immaculate Conception at Belleville.<sup>49</sup>

In the Rockford diocese, Mount St. Mary's Academy, Geneva Road, for girls, and St. Raymond's Academy, Geneva, for boys.<sup>50</sup>

Space forbids individual reference to the more than five hundred parochial schools in the State.

Summing up the present state of Catholic education in Illinois, we find that there are at present in the state four universities; six seminaries; 53 colleges and academies; 27 high schools, and 508 parochial schools, and that the enrollment last year in these several educational institutions numbered 207,410.<sup>51</sup>

These educational institutions began to develop on an extensive scale about 1850. Three generations of the residents of Illinois have had an opportunity of attending the Catholic schools. A conservative estimate of the men and women who have obtained a part or all of their education in Catholic schools would be 300,000.

What manner of men and women are these that have passed through the Catholic schools? In the first rank of course are to be found the members of the clergy, possibly more than 5,000 who with varying degrees of success have devoted their lives to the promotion of Christian ideals in life and the obtaining of salvation after death. Following these in importance are the devoted religious, who have put

<sup>47</sup> *The Official Catholic Directory* (1921), p. 211, et. seq.

<sup>48</sup> *The Official Catholic Directory*, p. 502, et. seq.

<sup>49</sup> *Ibid*, p. 223, et. seq.

<sup>50</sup> *Ibid*, p. 502, et. seq.

<sup>51</sup> *The Official Catholic Directory*, see under the several dioceses.

aside all the preferments and pleasures of life and devoted themselves to the love of God and the service of mankind. In the world where the great multitude of these Catholic students are to be found it is believed that the more Catholic education laymen or laywomen have acquired the better men and women they are, and the better citizens they become. In the professions, in the trades and industry, products of the Catholic schools are conspicuous. In the case of woman, the Catholic school girl, when she has not embraced a religious life, has grown up to be an efficient wife and devoted mother, the names of whose children or whose own is seldom found in the scandal columns.

I have been informed by one who is studying the constituent elements of the young men who were in the service during the late World War that a great percentage of the young Catholic men who volunteered for service in the army or navy were products of the Catholic school, and what is perhaps still more significant that so far as he has been able to learn, of the nearly two hundred young Catholic boys who were decorated for bravery in the service every one was a pupil or student of the Catholic school.

Considering this record, partial and faulty as it concededly is, is it any wonder that Catholic bishops, the Catholic clergy, and indeed the whole Catholic people, should stand firmly for their schools, and is it not an incentive to Catholic mothers, of which this association is largely made up, to reconsecrate themselves to the cause of Catholic education?

HELEN M. LARKIN.

*Chicago.*

## POINTS IN ILLINOIS HISTORY—A SYMPOSIUM

### MOOTED QUESTIONS

Prior to the finding of the manuscripts in the convent at Montreal, and indeed until the more extended editions of the *Letters Edifiantes* which have been reproduced as the *Jesuit relations*, the early history of the Illinois country and the Mississippi valley region was very hazy. One could find hints and fragmentary references to visits of the missionaries, of conversion of savages, and of tragedies involving martyrdom.

Manuscripts translated and published and now widely circulated have done much to clear up and make definite the true story of the pioneers, but despite this fact there is a considerable divergence, even amongst close students, with respect to a number of questions. It might not seem unnatural that men of differing religious beliefs would differ as to matters involving the Church, but it is quite noticeable when Catholic students seem by stray statements to disagree rather radically upon points of fact, especially since they must have relied largely upon the same sources of information.

It would seem to be valuable to examine some at least of these apparent differences, and to that end students of history are requested to examine the following inquiries and state their conclusions and their sources of authority for such conclusions.

Starting out with the conceded proposition that outside of the visits that were made under Spanish auspices in the sixteenth century, the first white men to enter the Illinois country or to sight the Mississippi river were Frenchmen coming down from Canada and the north, the first inquiry is:

1. Who were the first white men to reach the Illinois country and the Illinois and Mississippi rivers? Is there any foundation for statements which have been made to the effect that other white men, lay or clerical, were in the region at Chicago or elsewhere before Father Marquette and Louis Jolliet?

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<sup>1</sup> These notes were sent to a number of earnest students of history, who were requested to reply for the benefit of readers. Some of the very interesting replies are published herewith, together with additional notes by the editor.

2. Is there any foundation for the speculations as to Robert Cavalier de LaSalle reaching the Ohio or the Illinois or Mississippi in 1669 or 1670?

3. It is, of course, beyond doubt that Father Francis Pinet, S. J., assisted by Father Julian Bineteau, S. J., established and maintained the Mission of the Guardian Angel at the Chicago river 1696. Numerous sites have been assigned to this mission, ranging all the way from the mouth of the Chicago river to points north of what is now Evanston. What reason is there, if any, for assuming that the mission was located any place else except near the mouth of the Chicago river? It is to be remembered that the first French fort was located at the mouth of the river, and that the mouth of the river was the stopping place for every one that we have any record of, including Father Marquette, in the winter of 1674, and all others down to the establishment of Fort Dearborn at the same place in 1803.

4. Some writers have exploited a bitter quarrel between La Salle and the Jesuits almost as soon as La Salle became known in this region. Is there any foundation for the belief in a radical disagreement of this kind, in view of the fact that Henry de Tonti, La Salle's lieutenant, gave every attention to the Jesuits as well as all other missionaries?

5. What is the true sequence of the mission sites on the Illinois river? A reading of the Relations clearly indicates that the first mission site was on a plain, presumably near the great rock, which has since been named Starved Rock; that afterwards when Tonti, at the suggestion of La Salle, built a fort on the top of the rock, a chapel was built in the fort. By 1695, however, Father James Gravier, S. J., is found with his chapel and mission near Peoria lake. Was the Mission of the Immaculate Conception removed from near the big rock to Peoria, or was there a new mission at Peoria; and, if so, what was the name of the mission? How is this to be elucidated?

6. It has been stated occasionally that there were missionaries at Peoria at times antedating the first visit of Father Marquette to the Illinois region, and it is said that the names of these missionaries, with the dates that they served at Peoria are to be found in the archives of the archdiocese of St. Louis. Are these statements founded on fact, and what can be authoritatively stated with reference thereto?

7. A reading of the relations or letters from the missionaries, indicates that Father Gabriel Marest, S. J., led the Kaskaskia tribe of Indians from the old Kaskaskia village, the situs of which was near what is now Starved Rock in the latter part of the year 1699, down the Illinois river, down the Mississippi, and up what became known as

the Kaskaskia river, and there established a new Kaskaskia village, which became the town of Kaskaskia, the capital of the state of Illinois, and the seat of civilization and Christianity in mid-America. It has been frequently stated that the Kaskaskia village was a mission point many years prior to 1700, some fixing the date at 1685. What foundation is there for any such statement?

8. It is occasionally stated that there was either a temporary or permanent settlement on the west side of the Mississippi river in Missouri prior to 1700. What foundation is there for such a statement? It is sometimes stated that white men were there before the end of the seventeenth century. Is there any ground for such a statement?

"Chicago" was the name of a distinguished Indian Chief who was an exemplary Catholic and who accompanied Rev. Nicholas Ignatius de Beaubois, S. J. to Paris and was received in the highest circles. Undoubtedly the present city of Chicago gets its name from this chief. Are statements that the name was derived from other sources probable?

#### SUGGESTIONS BY REV. GILBERT GARRAGHAN, S. J.

I shall answer at least a few of the questions; I am writing from memory, having just at this moment no books of any kind to refer to.

1. I think Shea says somewhere that Nicholas Perrot, the fur-trader, was at Chicago at a very early date probably before Marquette. But the point is not by any means clear or well-established I don't think that any present-day historian would make this claim for Perrot. On the other hand, Marquette's Journal seems to indicate that French traders were accustomed to visit the locality of Chicago before Marquette's arrival.

2. There seems to be no foundation for the speculation that La Salle reached the Ohio or the Mississippi or the Illinois as early as 1669 or 1670. If I mistake not, Alvord in his *Illinois Country* says that the statement to this effect circulated at an early date was an invention of La Salle's friends.

3. The evidence for the site of Father Pinet's mission is drawn entirely from Father St. Cosme's letter of 1699. According to different interpretations given to the words of the letter, the site of the Mission has been placed at Lake Calumet or 'the Skokie' a spot north of Evanston. The most satisfactory discussion of the point is to be found in Milo Milton Quaife's *Chicago and the Old Northwest*. Quaife decides in favor of a site at the forks of the River (Chicago) or somewhere between the forks and the mouth. Incidentally I may say that Quaife in a paper contributed to the *Illinois Historical Collections* contends that there never was a French fort at the mouth of the Chicago River. Alvord, however, seems to admit that there was a depot or magazine of supplies established at Chicago by the French.

4. The list of missionaries in the St. Louis diocesan archives (reproduced, I believe, in Spalding's *Life of Bishop Flaget*) is obviously inaccurate in some

details. Its mention of missionaries in the Mississippi Valley antedating Marquette is not to be taken seriously. The compiler evidently misread names and dates which he found in his sources.

5. Father Lawrence J. Kenny's article in the *St. Louis Catholic Historical Review* (The First Settlement in Missouri) shows conclusively that the Kaskaskia on leaving the Illinois River settled first at the mouth of the River Des Peres within the present city-limits of St. Louis. The Kaskaskia did not settle at the Kaskaskia River in Illinois until some years later (say, in 1707.)

6. Answer in number 5.

7. This settlement at the mouth of the Des Peres was a French-Indian affair. Hence, white men were actually settled in Missouri as early as 1700, in which year, if I can trust my memory, Father Marest and the Kaskaskia came down from the Illinois River to the Mouth of the Des Peres.

G. J. GARREGHAN, S. J.

#### SUGGESTIONS BY LAWRENCE J. KENNY, S. J.

1. (A) There is much reason to think that other white men may have been in Illinois and at so frequented a center of routes as Chicago before Marquette and Jolliet. The "Relations" refer to trappers and traders going among the tribes in advance of the missionaries. At a very early date the number of these trappers and traders, who made their rendezvous at Michilimacinac was 1,000. If there were but a fourth of this number there in 1673, it would be almost certain that not only Illinois but Chicago would be visited by some of their parties. But these men left no written records of their travels. I am convinced that Marquette learned very much from them, and that his marvellous map is not less the fruit of such information than of his voyage. For instance, how could he learn otherwise how to locate the Omaha tribe, and the Pawnee (Maha and Pana); how could he learn that at the headwaters of the Missouri there was a river that flowed to the Pacific? We do not read that he met any Indians hereabout who might have told him.

(B). There is no convincing evidence that any maker of history, any person who left written testimony of his travels, or any persons whose travels had a political significance, ever visited Illinois or Chicago before Marquette and Jolliet. All this wide Mississippi Valley lay between New France and New Spain, and not far from New England. There is no one, before Marquette and Jolliet, on whose coming a claim of national ownership could be based. This is the big fact connected with the coming of Marquette: the Lilies of France grew from his foot-prints.

2. As to La Salle visiting the Illinois, the Mississippi, or even the Ohio in 1670:—His claim to have visited the Mississippi has been combated so successfully that his most ardent admirers no longer hold it. There is nothing certain about his wanderings during those years, and hence any statement about his discoveries then is of little historical value. No claim to the west could be made by France on such nebulous travels

Mr. Oscar Collet wrote a very clear demonstration of the truth that what is supposed to have been La Salle's discovery of the Ohio River was not in fact the Ohio River. I recall that La Salle describes the River as losing itself in the earth near the falls. All writers interpret these falls to mean the falls of the

Ohio at Louisville. Now how anybody who has seen the magnificent Ohio at Louisville and can imagine that it ever lost itself in the earth thereabouts is beyond comprehension. It is no compliment to the historical accuracy of the Louisville historians to observe that they seem to think that La Salle discovered their falls. Mr. Collet showed his argument, he told me, to John Gilmary Shea, who replied that he had already reached that same opinion; namely that La Salle did not see the Ohio at that date, but neither of these writers seem ever to have given their views to the press on this item.

Here is the only place to mention *Grosclilliers* and his companion, Radisson. Miss Laut has given a vogue to these as the discoverers of the Mississippi, and at least one article in the Catholic Encyclopaedia accepts her contention. Father Campbell touches on the claim at page 262 of his "Pioneer Laymen of North America" and I think shows conclusively that these men were not discoverers. I think he is over liberal in granting as evident that the "Forked River" spoken of by Radisson was the Mississippi. But let it be granted that Radisson and company saw the great river, they did not discover it to the world, their find was not an historical event. It has been thought that Father Rene Menard wandered as far as the Mississippi long before the time of Marquette. If he did, his action has no historical importance; he did not let the world have his knowledge.

Folwell in "Minn." (American Commonwealth Series) page 13, dismisses Radisson with the reason given above.

3. As to the location of the Guardian Angel Mission at the mouth of the Chicago River, so many historians of known accuracy have decided in favor of that site that one would be rash to name another. Yet I may tell you that I should not dare pronounce on the matter without giving a close study to the arguments of Wm. H. Lee in favor of Indian Ridge out on the Calumet. I find corroborating arguments in this, that Marquette speaks of the Kaskaskia tribe as only 18 leagues distant from him, while he wintered at Chicago, and he sent his faithful Pierre off to the tribe as you would send a boy to the post-office.<sup>2</sup>

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<sup>2</sup>I say 18 leagues from memory; please verify or change to "a short distance." Father Garraghan holds to the old view—the forts of the river site—although he had studied Lee. I have high regard for Miss McIlvaine's judgement, who is also very decidedly in favor of that location. Both however would admit that there is room for further investigation. Note by Father Kenny.

The opinion has been expressed that the location of the Angel Guardian Mission is to be judged from Father St. Cosme's letter. Rev. Jean Francis Buisson de St. Cosme was one of the priests educated at the school established by the Bishop of Quebec, in Quebec, for the training of priests for the Foreign Missions, and he and all the priests coming from that university were called priests of the Foreign Missions, usually designated by the letters F. M., following the name. Father St. Cosme and three other fathers from the same seminary, viz., Father Francois Jolliet de Montigny, Father Antoine Davion, and Father Dominic Thaumeur de la Source, together with several lay brothers engages and voyageurs, were sent by the Bishop to establish missions on the Mississippi River in the year 1699, and in their journey they traveled the same road followed by Father Marquette in his second voyage through Mackinac and down along the lake to Chicago.

Father St. Cosme's exact words concerning the Angel Guardian Mission are as follows:

4. As to the difference between La Salle and the Jesuits, the thought of this recalls a picture I saw recently in one of the periodicals, where a little stone sunk into a crevice is shown as gradually dividing two huge rocks. There was

Leaving Kipikaoui on the 17th and after being windbound on the 18th and 19th we camped on the 20th at a place five leagues from Chikagou. We should have arrived there early on the 21st but the wind which suddenly arose on the lake compelled us to land half a league from Chikagou. We had considerable difficulty in landing and in saving our canoes; we all had to jump into the water. One must be very careful along the lakes, and especially Lake Mixeigan, whose shores are very low, to take to the land as soon as possible when the waves rise on the lake, for the rollers become so high in so short a time that travellers have already been wrecked there. We, Monsieur de Montigny, Davion and myself, went by land to the house of the Reverend Jesuit Fathers while our people remained behind. We found there Reverend Father Pinet and Reverend Father Binneteau, who had recently arrived from the Illinois country and was slightly ill.

I cannot describe to you, my lord, with what cordiality and manifestations of friendship these Reverend Fathers received and embraced us while we had the consolation of residing with them. There house is built on the bank of a small river, with the lake on one side and a fine and vast paririe on the other. The village of the savages contains over a hundred and fifty cabins, and a league up the river is still another village almost as large. They are all Miamis. Reverend Father Pinet usually resides there except in winter, when the savages are all engaged in hunting, and then he goes to the Illinois." (*Kellogg, Early Narratives of the Northwest* p., 346).

Mr. Milo Milton Quaife, one of the most careful students of western history, has examined this question of the location of the Angel Guardian Mission with great care and speaks of it as follows:

"The site of the Guardian Angel has long been a subject of misapprehension. Aside from the general allusions to the mission as being at Chicago, the document of chief importance in determining its location is the letter of St. Cosme of January 2, 1699. He had passed during the preceding autumn and early winter, in company with a party of associates, from Mackinac to the Mississippi by way of Green Bay, the Chicago portage, and the Illinois River route, and the letter is, in fact, a report concerning this trip. The party spent some time at Pinet's mission, detained by storms and other obstacles. From a study of this letter, as printed by Shea, Grover concludes that the mission was situated above the modern Chicago on the North Shore, near the present village of Gross Point.

Shea's translation of St. Cosme's letter, however, frequently departs from the original manuscript. Because of this fact, reference to the letter deprives Grover's argument of whatever force it might otherwise possess. It shows that St. Cosme's party left the site of the modern city of Racine on October 17, and having been detained by wind, cabined three days later 'five leagues from Chikagwa. This they should have reached early on the twenty-first, but a wind suddenly springing up from the lake obliged them to land 'half a league from Etpikagwa.' Here the priests left their baggage with the canoeemen, and went 'by land' to the house of Father Pinet, which they say was built on the bank of the little river, having on one side the lake and on the other a fine large prairie. On the twenty-fourth, the wind having fallen, they had their canoes brought with all their baggage, and the water being extremely low, placed everything not absolutely necessary for their further journey in a cache, to be sent for the following spring. Finally on the twenty-ninth they started from Chicago and encamped for the night at the portage, two leagues up the river.

It is clear from this account that 'Etpikagwa' was a point on the lake not more than fifteen miles north of Chicago; that here the party landed early on October 21, and the priests, leaving the boatmen behind, went by land to Pinet's house. Grover says that this shows the mission was not on the lake shore, and that they went inland to reach it; and he further assume that they proceeded but a short distance. In fact, it shows neither of these things, and since three

undoubtedly a little stone between La Salle and the Jesuits but writers have so pushed that wedge that in recent books, but not in their own times, these two huge rocks stand divided.

La Salle was a Jesuit himself for nine years. There always were and there are ex-Jesuits. I know that there is always the kindest feeling on the part of the Jesuits for their former companions. No matter how far the ex-member may wander from the track, his old associates follow him with prayer and the tenderest feelings of fraternal affection. Sometimes circumstances will dictate a suppression of the manifestations of these sentiments, and such no doubt was the situation in the case of La Salle. He was a man of wild, fantastic, impracticable views. The Jesuits knew that thoroughly. They would naturally not wish to seem to share in his visionary projects; all the earlier works of the missions could easily be compromised either financially or with the government were they to become sharers in his plans. They stood off, and seemed cold. I am convinced this is the full extent of the difference between the Jesuits and La Salle. Of course, I hold that events thoroughly justified their position.

If it could be found out who wrote the letter which was and sometimes is still attributed to Tonti, although Tonti himself denied authorship of it, I believe we should then know the author of the tales of hostility between La Salle and the Jesuits. Who could have written that letter?

5. The Kaskaskia Indians were the Kaskaskia mission, and history finds them ever facing south from the time of Marquette until the coming of the Americans. Their first center was at the Rock, but in Father Gravier's time it had moved to Peoria. If I recollect rightly one of the Fathers mentions that there were three chapels at Peoria. I do not recall the word "Mission of St. Louis" but of course there was Ft. St. Louis, and the mission there under the priests with

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days elapsed before the canoes were sent for, there is nothing in the account inconsistent with the supposition that the priests proceeded a distance of fifteen miles down the lake shore in coming to the mission.

On the contrary the account directly supports this supposition. If the mission was inland near the Skokie marsh, as Grover supposes, they could hardly have had the canoes brought to it on the twenty-fourth. The supposition that it was located at the modern Chicago is strengthened by St. Cosme's account of the departure from Chicago. Having sent for the canoes on the twenty-fourth, the party started from Chicago on the twenty-ninth and camped for the night two leagues up the river at the beginning of the portage. They had been staying with Father Pinet, and Father Pinet was at 'Chikagwa' and two leagues away, 'where the little river loses itself in the prairies,' and at the commencement of the portage they camp. Pinet's mission was, then, apparently, near the mouth of the Chicago River. Reverting to the description already given of it as 'on the bank of the little river, having on one side the lake, and on the other a fine large prairie,' we find nothing to conflict with this conclusion.

Finally, St. Cosme records that having made half of the portage they were delayed by the discovery that a little boy, who had joined the party, had wandered off. St. Cosme with four of the men turned back next to look for him. Their quest was unsuccessful, and the next day being All Saints', St. Cosme was obliged to go and pass the night at Chicago. Mass having been said early, the following day was devoted to the search. Evidently the Chicago here referred to was not, as Grover supposes, located on the North Shore fifteen miles above the mouth of the river. On the contrary, it must have been within a reasonable distance of the portage where the boy was lost. From every point of view the study of St. Cosme's letter leads to the conclusion that the mission of the Guardian Angel was on the Chicago River at some point between the forks and the mouth." *Quaife, Chicago and the Old Northwest*, pp. 40, 41 and 42).

La Salle may have been called Mission of St. Louis. The central Jesuit mission was always the Mission of the Immaculate Conception.<sup>3</sup>

<sup>3</sup> It seems to me that Father Kenny is not quite clear when he says that the central mission "was always the Mission of the Immaculate Conception," but in the same paragraph, previously, infers that Peoria became the center. Laying aside the question of the moving tribe of Kaskaskias interrupting their journey at the River Des Peres, as Father Kenney suggests, it is to be noted that as soon as the fathers began to write from Kaskaskia they spoke of the Mission of the Immaculate Conception there located, and it is very certain that the mission at Kaskaskia was called the Immaculate Conception at least as early as 1712, and of course the mission and church which succeeded retained the same name to the present day.

After reading all that I have been able to find on the subject I arrived at the conclusion that, whereas Father Marquette established the Mission of the Immaculate Conception near the rock (at what is now Utica) and, whereas Father Allouez ministered there during his missionary period, yet the Kaskaskia and Peoria tribes intermingled freely, and the Kaskaskia had the habit of going on long hunts, and being away from home, while the Peorias seem to have stayed closer about Peoria Lake. Father Rale seems to have ministered at Peoria, and although Father Gravier came to the original location and built a new chapel "within the fort" which Tonti had constructed, on the top of Starved Rock, nevertheless while Father Gravier was away on a missionary journey, pretty much all of the Indians seem to have gathered around Peoria, and Tonti built a new fort down there, and Father Gravier set up a mission there when he returned. This, I think, was still the Mission of the Immaculate Conception. Now time passed, and while Father Gravier was ministering at Peoria, several other priests had come along to Fort St. Louis on the rock, amongst whom were Fathers Pinet, Bineteau and Marest. These priests it seems to me took care of the Kaskaskia Indians as they came back and forth to the neighborhood of the rock; they also traveled about more or less and Father Gravier labored amongst the Peorias.

Father Gravier is compelled to go away again, and while he is gone in 1699 the Kaskaskia tribe and the Frenchmen living around the rock make up their minds to go south and get nearer the French settlements on the lower Mississippi. Father Gravier returned just in time to learn of their movement and persuaded them to stop.

Whether they stopped before they reached the Kaskaskia River is a question that Father Kenny has helped materially to elucidate, but it is very plain that they finally reached Kaskaskia. Now did they or did they not take the Mission of the Immaculate Conception with them on this journey? Father Kenny's suggestion of the establishment of a mission known as the Mission of St. Francis Xavier on the River Des Peres would seem to indicate that they did not.

Yet the parish church registers of the Mission and Church of the Immaculate Conception reposing in the archives of the St. Louis University, as I remember them, furnish pretty clear evidence that the mission was so removed. The first entry in the registers which are preserved is the baptism of the child of Michael Accau and the daughter of a Peoria Chief. Following this in proper order, as I remember it, are other records of baptisms and marriages at Kaskaskia under the same name of Immaculate Conception; indeed it has been learned that a child of

My article in the *St. Louis Catholic Historical Review* April 1919, told how Rouensa's band of the Kaskaskia led the way to the south, and established a mission within the present limits of St. Louis in 1700, which was known as the

this Aceau marriage (perhaps the same one that was baptized at Peoria) was a resident and land owner of Kaskaskia.

How is this difficulty to be solved? It is undoubtedly true that Father Gravier remained at Peoria for several years after the removal of the Kaskaskia tribe from this region. It cannot be said that the Mission of the Immaculate Conception existed in both places, Peoria and Kaskaskia. It is also true that Father Marest, who was in charge of the mission at Kaskaskia, also charged himself with the oversight of Peoria (after Father Gravier left), as he went there to assist a persecuted priest, and also for the purpose of examining into the propriety of sending another priest after the Indians had abused their missionary.

Attention is directed to the fact that although Father Marest visited Peoria from Kaskaskia, and though he sent Father Deville there, at the request of the savages, none of the letters give any name to the Peoria mission after the removal of the Kaskaskia tribe with Father Marest in 1699.

Until further light is thrown upon this subject I feel obliged to adopt the suggestion of Mr. Alvord as given in "*The Illinois Country, 1673-1818*," where, speaking of the several removals, he says:

"When Father Marquette founded it (the Mission of the Immaculate Conception), in 1674 the Kaskaskia occupied a village near the site of modern Utica. Father Gravier moved the Mission to Peoria when Tonti built the new Fort St. Louis at that place. Finally in 1700 the Kaskaskia, accompanied by Father Gabriel Marest, moved southward and settled on the lower end of the American bottom near the Kaskaskia River; and in the neighborhood of the French traders formed a village by themselves." (p. 132)

This, of course, does not quite tally with Father Kenny's contention that the Indians stopped for five years on the way to Kaskaskia.

In this connection Mr. Alvord has brought out an interesting point with regard to the removal of the fort and mission from the rock to Peoria. He says that when Tonti and LaForest got permission from the king to continue trading in the Illinois country in 1690, after the death of La Salle, Tonti was anxious to make a change. These are Mr. Alvord's words:

"When Tonti learned of the success of his partner (that is, in getting the approval of the king), he was at Mackinac, and immediately instructed his nephew, Sieur de Liette at Fort St. Louis to consult the Indians about moving the site of the fort and village from Starved Rock, since it was too far from wood and almost inaccessible to water in case of hostile attack. The Indians who had previously intimated their desire for a change chose as the new place for their village, Pimétoui, situated on the north side of the river, about a mile and a half from the lower outlet of 'Lake Peoria.' Here in the winter of 1691-1692 Tonti erected a new and commodious fort, which was still called St. Louis, but more frequently Fort Pimétoui. It was surrounded by 1800 pickets; had two large houses, one for lodgings and one for a warehouse, and to shelter the soldiers two other houses built of uprights. Around this new fort there soon collected French settlers who thus formed the first permanent village in the Illinois, and for two generations—not continuously—the fort itself stood on the banks of the Illinois River as the symbol of French imperial aspirations."

In a foot note Mr. Alvord says:

Mission of St. Francis Xavier; Peoria still kept the old title of Immaculate Conception.<sup>4</sup>

"The building of this second fort has hitherto been unknown even to local historians, who have been puzzled by the remains of a fort on the east side of Peoria." (p. 100)

He tells us that he learned these facts from a manuscript called *De Gannes'* Narrative, but undoubtedly written by Liette, in Ayer's Collection, Newberry Library. This manuscript is cited as *Archives Nationales, Colonies, D.*; 55:56 ff.

"The readers will be anxious to know what Father Kenny said upon this point in the article referred to. The subject of Father Kenny's article is "Missouri's Earliest Settlement and Its Name." It must be admitted that Father Kenny has made a very good case for his claim that the first settlement in Missouri was on the river Des Peres, which would place it at the present site of St. Louis.

In support of his claim Father Kenny says:

"Mr. Houck states its case with his usual judicial fairness. 'Although we have no direct evidence of the fact, it is highly probable,' he says, 'that the first white settlement on the Mississippi, even before the foundation of Cahokia and Kaskaskia, was made on the west side of the Mississippi near the mouth of the river Des Peres.' He had heard the testimony of but two witnesses. The first of these was Beck, who in his *Gazetteer of Missouri* speaks of a town founded by the early Jesuit Fathers (the French called them Peres) at the mouth of the Des Peres River, from whose presence the river derived its name. The other witness was Moses Austin.

Austin was a keen observer of men and things. Among his papers carefully preserved by his descendants in Austin, Texas, is a booklet of 38 leaves, which he entitles a Memorandum of his journey from Virginia to Louisiana West of the Mississippi, 1796-7. Pertinent to our subject is the statement:

"From the best accounts that can be gathered from the most ancient of the inhabitants it appears that the first Settlement of the Country by the French was a place called La Riviere Despere (or Fathers or Priests River) which is situated on the now Spanish side of the Mississippi about six miles below where the town of St. Louis now stands. . . . From the supposed unhealthiness of that spot, they removed to a prairie on the Kaskaskia River about 25 miles from its mouth where the Tamaraioica Indians then lived. Here they built a church dedicated to St. Joseph, and called the prairie after the name of the Saint, and resided there some time, until some disorder prevailed among the Indians, which destroyed (sic) most of them in one year, they came to Kaskaskia and built a Stone Church in the Centre of the town dedicated to the Immaculate Conception of the Virgin Mary."

The St. Joseph's Church, at what has long been known as Prairie Du Rocher, as well as Kaskaskia, in the Illinois Bottoms, are conspicuous facts in the story of the white occupation of the Mississippi Valley, but they do not interest us at present. We shall not follow our Missouri Colony in its migration thither. Neither shall we claim, as Mr. Houck was inclined to do, that the settlement at the mouth of the Des Peres antedated Cahokia over in Illinois. For, in truth, it does not. These considerations would carry us far afield. It will be sufficient for this brief paper to bring the Missouri settlement out of the region of the conjectural and establish as a certainty that there was a town at the mouth of the Des Peres River in 1700, that is, twenty years prior to any other known foundation in Missouri.

These are witnesses whose testimony has not been heard. Let us cite them. Father James Gravier's recital of the events of his trip from Chicago to the

6. There were no missionaries at Peoria before the time of Marquette. A Canadian priest a very long time ago tried to decipher the old records of the west; he was unable to read the dates or names correctly, but he issued a list of the missionaries. A copy of this was sent Bishop Rosati and is in the St. Louis archives. John Gilmary Shea corrected that error long, long, since. I think there is a reference to this fact in Winsor's Critical and Narrative History in a foot note. We have a copy of Shea's article in the University. It is in a bound newspaper.

7. See *St. Louis Historical Review*, April 1919. The Kaskaskia Indians did not go so far south as the Kaskaskia River in 1700; they stopped at the Des Peres River, i. e. right here at St. Louis.

mouth of the Mississippi in 1700 is a classic document in western annals. It will be recalled that when, midway down the course of the Illinois River, he reached the camp of the confederated Illinois tribes, he found that the Kaskaskia Indians and the French, who were there, had determined to secede from their allies and remove to the south. He accompanied them in their withdrawal until his companion, Father Gabriel Marest, fell sick, when he hastened on with him to the Tamaroa Village, a mission station on the site of the present Cahokia, opposite St. Louis. Father Gravier left his brother Jesuit in good hands at Tamaroa, and continued his journey southward towards the mouth of the Mississippi as he had contemplated. He tells us no more of the movements of the Kaskaskia Indians or of the French who had left the confederated camp. The inference hitherto followed almost universally by writers touching on this period, was that these continued their journey until they established themselves near the mouth of the Kaskaskia River and founded there the village of Kaskaskia, Illinois, in the year 1700.

Such was not the case. When they reached the mouth of the Des Peres River, they chose a beautiful spot for their home there, as we are informed by indisputable contemporary evidence. In the following year, that is, 1701, the Reverend Mr. Bergier, who was pastor at that time in the Tamaroa village, writes to the Bishop of Quebec:

"1. The Kats (this is a common short form for Kaskaskia) to the extent of about thirty cabins, have established their new village two leagues below this on the other side of the Mississippi. They have built a fort there, and nearly all the French have hastened thither."

"Two leagues below" Tamaroa, and "on the other side of the Mississippi" brings us into Missouri at the mouth of the Des Peres River. "They have built a fort there and nearly all the French have hastened thither," indicate a settlement of whites. A number of Frenchmen left the confederated camp with the Kaskaskia. We see these now augmented by the accession of Frenchmen who had been at Tamaroa, so that it is safe to say that the whites in Missouri in 1700 were the largest aggregation of Caucasians at any one spot in the entire Mississippi Valley.

Monsignor Bergier continues:

"2. The chief of the Tamaroa, followed by some cabins, joined the Kats, attracted by Rouensa, who promises them much, and makes them believe him, saying that he is called by the great chief of the French, Mr. d'Iberville, as Father Marest has told him."

"3. The remainder of the Tamaroa, numbering about twenty cabins, are shortly going to join their chief, already settled at the Kats. So there will remain here only the Cahokia, numbering 60 or 70 cabins. They are cutting stakes to build a fort."

"Here we learn how it came about that the early Illinois settlement changed its name at this time from Tamaroa to Cahokia. The Tamaroa abandoned the site and the Cahokia made it their permanent home."

Penicaut, in the interesting journal of his voyage up the Mississippi in 1700, is authority for the presence of Kaskaskia Indians inhabiting the neighborhood of the Kaskaskia River at the time of his trip. But the good old man got many things mixed up when he undertook to write of his travels, for instance, he calls the Kaskaskia River the Illinois. So he got mixed up on the name of the Indians who were in that locality.

Father Bergier, who was stationed at Cahokia, and who knew very well who his neighbors were, says the Indians who were south of him in the region of the Kaskaskia River (of course it did not have that name then) were a band of Missouri, who had gotten separated from their own nation and were unable, owing to hostile tribes in between, to get back to their own people.<sup>8</sup>

Father Marquette established the Kaskaskia Mission in 1675. Father Gravier labored so long and painfully with this tribe that one of his companions thought he ought rather be given the title of founder of the mission, accordingly the date of Gravier's coming to the tribe is sometimes put as that of the founding of the mission. People, who do not know that the tribe did not always live on the Kaskaskia River, then think this is the date of the founding of the mission on that river. Father Roux, who was pastor in Kaskaskia, tried to write what he could learn in 1835-8 of the mission. He gave the date of foundation as 1683, which even ante-dates Father Gravier's coming to the tribe.

8. The first settlement of whites in *Missouri* was made in 1700, about December 3rd, and the town was known as St. Francis Xavier. Some Frenchmen had stopped for a spell at the *Arkansas* Post about 1685.

9. Were white men in Missouri before 1700? Several passed through. De Soto possibly; La Salle's brother and his party, St. Cosme and his friends, not to mention Marquette, etc. Then traders and trappers were here also. When the Tamaroa Indians caught a Sioux on their side of the river and were preparing to eat him up, about 1700, a Frenchman called Lorraine, *who knew the Sioux tongue*, acted as interpreter for the fathers who baptized the poor fellow before his execution. Lorraine must have been west of the Mississippi for some time to have learned to interpret the Sioux tongue.

10. The plant called Chicagou by the Indians grew in great abundance near the present site of Chicago; but when a great chief there was known by the same name, of course, that fixed the designation of the place. I do not think Chicago would today have its present name had not this chief borne the same.<sup>9</sup>

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<sup>8</sup> This correction of an old error never appeared in print before.—Father Kenny.

<sup>9</sup> The notion that Chicago was named for the plant known to us as the wild onion or garlic, but called by an Indian name sounding like "Chicagou," is quite recent and apparently first used in derision. Others may have taken it up as a means of escape from ascribing honor to this great Indian Chief. One of the very early writers, Monette, in his *Settlement of the Mississippi Valley*, speaking in such a way as to indicate that it must have been the general tradition, says:

"Chicagou was the Illinois Chief from the shore of Lake Michigan, whose monument was reared a century afterward upon the site of the village and whose name is perpetuated in the most flourishing city of Illinois."

## FATHER KENNY FORTIFIES HIS POSITION

## Where Were (1) The Guardian Angel, and (2) The Immaculate Conception Missions?

I have before me carbon copies of two sections of Mr. Thompson's contributions to this present issue of the *Review*.

The first of these concerns the location of the Guardian Angel Mission in what might be called pre-historic Chicago. Mr. Thompson prefers Professor Quaife's findings to those of Grover. So, I imagine would anybody else, even Grover, if he could hear the Professor's argument. But I regret that no comparison is made between Professor Quaife's position and that of Henry W. Lee, as found in the Transactions of the Ill. State Historical Society for 1912, at page 24. Grover placed the mission in North Chicago, Quaife near the mouth of the Chicago River, but Lee takes us down to the Calumet portage. I see nothing in Professor Quaife's citation that touches directly or indirectly the many and keen inferences that point to the Calumet as the most likely site of the mission.<sup>7</sup>

Mr. Thompson's second carbon copy paper begins with an accusation against me of a want of clarity. I think him very gentle, for he alludes to but one instance. This instance is easily elucidated. The charge is that while in one place I stated explicitly that the central mission of the first Jesuit pioneers in Illinois was always that of the Immaculate Conception, in another place I speak of Peoria as becoming the center. I see no contradiction in those statements, and plead guilty of having written as indicated.

An illustration taken from political life may help us towards clearness. Suppose one were to say that the central government of Illinois has always been at the state capital and presently add that Vandalia was beginning to be the center, surely there would be no opposition. The central government of Illinois was at Kaskaskia,, then Vandalia, and finally at Springfield. So the Mission of the Immaculate Conception was begun by Marquette not far from the present city of Ottawa, in La Salle County, twenty years later it was at Peoria, and in another score of years it reached its final resting place at Kaskaskia, Randolph County, Illinois, near the present city

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<sup>7</sup> I think readers will agree that this investigation has become very interesting, the more so that many of the persons referred to are still in the flesh and may be appealed to. Mr. Quaife is very much alive and I have written to ask him to consider what Father Kenny has said and let us have the benefit of his conclusions.

of Ste. Genevieve, Missouri. As Vandalia and state capital were synonyms for a period of Illinois history, so were Peoria and the Mission of the Immaculate Conception. There is no opposition or contradiction in either statement.

In the above citation, I could not have been very obscure, for Mr. Thompson understood and quoted me not only correctly but accurately. Later however he asks the question "Now did they (the Indians and the Frenchmen with them) or did they not take the Mission of the Immaculate Conception with them on this journey" that is, when they first departed from Peoria and had settled down permanently in Randolph County, near the present city of Ste. Genevieve? And he adds: "Father Kenny's suggestion of the establishment of a Mission of St. Francis Xavier on the river Des Peres would seem to indicate that they did not." Mr. Thompson proceeds then to show with telling proofs that they did, for what can be more telling than to point to the fact that the Church of the Immaculate Conception, heir by an unbroken succession of all this history, stands right there today to gladden the eyes of all who may care to behold.

Here is where I feel guilty of writing obscurely. Nothing in all this story is more conspicuous than the fact that the Mission of the Immaculate Conception was at Peoria, when Father Gravier there penned his "Journal of the Mission of the Immaculate Conception, February 15th, 1694." (Jesuit Relations, Volume 64, page 233 etc.) Similarly, no one could doubt for a moment that the Mission of the Immaculate Conception was at Kaskaskia (in Randolph County) when Father Gabriel Marest wrote his long interesting letter thence "From Kaskaskia, an Illinois village, otherwise called 'the Immaculate Conception of the Blessed Virgin,' November 9th, 1712." If any words of mine could suggest that the mission never reached Randolph County, they were not merely obscure but absurd.

Yet I can see how Mr. Thompson misapprehended my position. Between Peoria, 1694, and Randolph County, 1712, there is a wide gulf. Something happened in 1700 and something again in 1706, that fall in this wide opening. Father Gravier the superior of the Jesuits in Illinois, labored in Peoria until what may be called his martyrdom there in 1706. The Mission of the Immaculate Conception was there until 1706 at least. But in 1700, the Kaskaskia Indians and the Frenchmen generally who were at Peoria, withdrew and began to move south. Various of the Jesuit Fathers were with this swarming hive of Kaskaskia during that six years, 1700 to 1706, when they were disassociated from the Mission of Immaculate Conception, which was at Peoria. What name did the new missionary off-shoot go by; and

where was it all the time before we find it in 1712 in Randolph County?

There is not the slightest shred of reliable contemporary evidence to indicate that this band of Kaskaskia Indians kept going straight ahead from Peoria all the way to the ultimate resting place in Randolph County. But there is overwhelming evidence to show that they stopped at the mouth of the Des Peres River, which is within the limits of the present city of St. Louis, Missouri. There is first a tradition; which tradition was written down by different persons more than a century ago. There is the name of the Des Peres river coming down from our earliest days, denoting some association with the fathers; no other association has ever been suggested except that we are mentioning. There is a contemporary map, showing the Indian village at this point. But these are nothing, for the reason that we have the contemporary testimony of Father Bergier who was on the spot.

Whoever disputes the presence of the Kaskaskia at the mouth of the Des Peres in 1700 does not argue against me, but denies the veracity of Father Bergier. I did not prove anything, I merely called attention of historians to the testimony that they had been overlooking. If we throw away clear evidence as this, there will be little left of the early history of Illinois or of the world. Mr. Alvord is quoted as not in agreement with Father Bergier. Looking closely at Mr. Alvord's text, he seems to me not so much to disagree with Father Bergier as to run over the story of the southern migration of the Kaskaskia, as one who names our Presidents, Washington, Jefferson, Lincoln, and Roosevelt, has no thought of denying that there was an Adams or two. It was an unimportant item to the writer of the History of Illinois that in Missouri an Indian settlement of some interest to Missourians interrupted the series of Indian movements in his state. But to the Missourian, and particularly to the Catholic Missourian, there can never be wanting an element of very considerable interest in the knowledge that the first white settlement in Missouri was begun in the year 1700, and was built up around a fort near the mouth of the Des Peres river. It was, at its time, the *ippi*. Here Father Pinet died, here Father Gabriel Marest wrote two letters that have come down to us, and are consequently the first literary contribution of Missouri. (*Jesuit Relations*, Volume 66, page 41.) It may be noted that Father Marest indites one of these letters "From the Illinois, on the Mississippi." The Illionis tribe were not "on the Mississippi" either at Ottawa, at Peoria, or at Kaskaskia in Randolph County.

No one denies that Rouensa was the leader of the Kaskaskia band, who withdrew from Peoria in 1700. Let it be observed that Father Mermet (*Relations*, volume 66, page 56) writing from among the Kaskaskia on March 2nd, 1706, says "*chez nous au ville du dit Rouensa qui se appelle St. Francois de Xavier, comme vous savez*", that is", where we are in the village of the said Rouensa, which, as you know, is named St. Francis Xavier." I have never dared to hold that the Kaskaskia remained at the mouth of the Des Peres until that date, and consequently stated in my article. "Unfortunately it is not certain that Rouensa was living in Missouri when this letter was written." But it is certain that the Kaskaskia Mission and the Mission of the Immaculate Conception were not one and the same thing at this date. The Kaskaskia Mission was then St. Francis Xavier, the Immaculate Conception Mission was then just leaving Peoria, but we cannot say when it appeared first in Randolph County.

This identification of the Mission of the Immaculate Conception with the tribe of the Kaskaskia was the source of confusion to Mr. Thompson as well as to a great many others in treating of early Illinois. This confusion appears in Mr. Thompson's reference to the Baptismal Records of the old missions, that begin with the solemn baptism on March 20th, 1695 of Peter, the recently born son of Michael Aco and Maria Arami-pinchicoue. These Records are now before me, but the word Kaskaskia does not appear in the book until long after it is certain that the tribe has reached its far southern home in Randolph County. The first page carries the heading "Missouri Illinois (not of the Kaskaskia) under the title of the Immaculate Conception of our Lady."

The long association of the Mission of the Immaculate Conception (or parish) with the Kaskaskia in southern Illinois casts a shadow back into a period when that affiliation was not so close, and gives the Kaskaskia a prominence in early stories that is not wholly theirs. It is sometimes stated that Marquette first encountered the Kaskaskia in Iowa on his initial voyage of discovery of the Mississippi. The Kaskaskia were not there; the Peoria were. The child that Marquette baptized on the bank of the Illinois River on his return voyage was not a Kaskaskia, though sometimes so described. It was a Peoria. The early days of the Mission of the Immaculate Conception were identified with the Illinois Indians, that is, the Kaskaskia and several confederated tribes, the most important of which was the Peoria; but

after 1712 and perhaps a little earlier Kaskaskia and Mission of the Immaculate Conception became convertible terms.\*

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\* Adopting Father Kenny's exposition, which I am free to confess is convincing, it appears that Father Marquette established the mission at the point where the Kaskaskia tribe was then situated near what is now Utica, in La Salle county; that in Father Gravier's time it had been removed to near what is now Peoria, where it remained until as late as 1706. In 1700 Father Marest accompanied a considerable party of Indians and some Frenchmen down the Illinois and Mississippi Rivers, but, according to Father Kenny, stopped at the River Des Peres and there remained for some time, establishing the Mission of St. Francis Xavier. By 1706 Father Gravier has left Peoria and Father Marest and members of the Kaskaskia tribe have located on the river thereafter known as the Kaskaskia, a few miles from the Mississippi, in what is now Randolph County. Father Gravier having left the territory for New Orleans and France, Father Marest came into charge and made his then residence, Kaskaskia, the center or seat of the mission where it afterwards remained.

## THE EARLY DAYS OF ST. JOSEPH'S COLLEGE AT BARDSTOWN, KY.

The establishing of a college in Kentucky in 1819 was an ambitious undertaking for Bishop Flaget. He had no money with which to provide the necessary buildings, and but few families were in circumstances to allow them to give their sons a college education. For teachers he must depend on his priests, and of these he had not enough to supply the wants of the missions. Prospects were not flattering, but Bishop Flaget was never dazzled or discouraged by prospects. The future entered into his plans, but his work was with present possibilities. God had given him this vast diocese, and God would provide the means to organize it. His new cathedral was a proof of this. He had come to Kentucky without a dollar, and now he had a cathedral costing \$22,600, which, although not entirely completed, was free of debt and consecrated. He had also a suitable residence, and under its roof he had housed his seminary, really in its garret, and why not establish a college in its basement? It was worth the trial, and in this basement cellar St. Joseph's College was born. A worthy priest just ordained, the Rev. George A. M. Elder, was put at the head of it, and the students of theology from the garret were given to him as assistant teachers. The first pupils were boys from the town, attending as day-scholars, and fame awaited the humble school from its first days, for among the first pupils enrolled were Benedict J. Webb, that champion writer on Catholic topics, and John McGill, the future Bishop of Richmond, Virginia.

In 1820 the first building of the college proper was put up, the south wing it was called in a plan that enclosed three sides of a square. The location was directly in the rear of the Cathedral, distant about 150 feet. The Cathedral faced south, and the main building of the college was to face east, so this wing, with its doors and porches along the side, faced the church and the Bishop's residence. It had a stone basement clear of the ground on one side and two full stories in brick, and a comfortable half-story under the roof, well lighted by dormer windows. Its length was seventy feet. Into this the professors moved and opened a department for more advanced studies, receiving also a number of boarders, while the Bishop's basement was continued as a primary department. The north wing was built in 1823, and, although

it was larger than the south wing, it was hardly completed before the want was felt for more room. This want was made more sensible by the arrival of the Rev. Mr. Martial from New Orleans in 1824 with twenty boys for the college. These boys were from a school which Father Martial conducted in New Orleans, but which he was forced to discontinue, as it was upon grounds where the Ursulines wished to begin the erection of their new convent. The main building of the college was then put up, and Father Martial remained as teacher for some years. The following summer (1825) he went to New Orleans and brought back fifty-four young men, and this was the beginning of that steady flow of students from the South, who formed such an important part of the personnel of St. Joseph's College until the beginning of the Civil War.

In 1824 the College was incorporated by an act of the Kentucky Legislature, with the power of conferring the academic degrees. There was a registered Faculty, headed by Bishop Flaget as *Moderator*, and Rev. Geo. A. M. Elder as *President*. Some of the advanced students were listed as tutors, and after their graduation became regular professors. John McGill and Athanasius A. Aud were professors before their ordination as priests. In 1827 Father Elder was appointed to mission work, and Rev. Ignatius A. Reynolds was made president of St. Joseph's, but in 1830 Father Elder was recalled and remained president until his death in 1838.

I find no catalogue issued before 1834, but that one shows that St. Joseph's was then known far and wide. There were 141 students on the roll, from seven states of the Union, besides the District of Columbia, and Mexico and Spain. Kentucky had the largest quota, as many were day pupils from Bardstown and vicinity. These numbered 52; Louisiana had 40, Mississippi 21, and Mexico and Spain 7 each.

The Faculty was as follows: Bishop Flaget, Moderator; Rev. George A. M. Elder, President, and Professor of Mental Philosophy, Rhetoric and Belles Letters; Rev. Edward W. Powell, Vice-President, and Professor of Latin; Rev. William E. Clark, Professor of Greek; Rev. Anthony Ganilh, Professor of Modern Languages; Richard M. Spalding, A. M., Professor of Pure and Mixed Mathematics; John S. Cheshire, A. M., Professor of Chemistry and Natural Philosophy; John McGill, A. M., Assistant Teacher of Greek; Athanasius A. Aud, Tutor in Latin; Raphael Cissell, Assistant Tutor in Latin; Samuel B. Abell, Tutor in Mathematics.

This catalogue, probably the first issued, gives a detailed description of the buildings and their uses, as follows:

The College buildings are spacious and contain no less than one hundred and thirteen apartments. The principal edifice is one hundred and twenty feet long, forty-two feet wide and four stories in height, and by its imposing appearance and correct proportions deserves to be ranked amongst the most splendid specimens of architecture in the West. The first story contains, besides the chapel, an apartment devoted to the preparatory, and two large halls for recreation. The second and third stories are occupied by the officers and professors of the College, and contain the library, the cabinet, the Agent's office, and the receiving rooms. The dormitories consist of the fourth and dormant stories, two immense rooms, running the entire length and breadth of the building. They are extremely pleasant at all times, being warmed in winter by stoves, and completely ventilated in summer by the peculiar construction of their windows.

The two wings are three stories in height, the North one being a hundred and twenty feet long, and the other seventy. They stand at right angles to the principal building, and enclose a paved area of more than seven thousand square feet, which gives surpassing elegance to the back view. The first story of the North wing contains a large and convenient refectory, in which the professors and students sit at the table and partake of the same refreshments, the time of meals being improved to literary purposes by the reading of some appropriate book by the students of the upper classes. The second story is occupied by the study room, which is well ventilated, and where the pupils study in the strictest silence under the inspection of a watchful prefect. The wardrobe and infirmary, which occupy the third floor, are much admired for their neatness and convenience.

In the South wing are found the hall of the Eurodelphian society, the Armoury and the various recitation rooms. The Library contains about five thousand volumes, which have been selected with great care, and can, at stated times, be perused by the students without additional charge. It is under the direction of a discreet and learned librarian, whose peculiar duty it is to direct the reading of the young men to the most useful purpose, according to their capacity, and to enforce the observance of a proper method. It is believed that the Library contains a greater number of works in foreign languages than any other in the western country, and that, for usefulness and variety, it is equal to any collection of the same extent.

The main building of this group was burned on January 25, 1837, but was immediately rebuilt, perhaps more solidly, and as it stands today. There was an interruption of only three or four days to arrange for the housing of the students for the remainder of the term, and in the following September the new building was ready for occupation. The students were divided into two divisions, the one belonging to the preparatory department, the other to the College proper. In the preparatory department were taught the principles of English Grammar, Arithmetic and Geography. When the pupil was well grounded in the branches taught in the preparatory he entered the College department.

This course comprehends at least a third more than is generally taught in Colleges in the same time, but owing to the length of our session, the number of

hours devoted to study, the frequency of recitations and lectures, four years are entirely sufficient to complete it, as is demonstrated by the successful experiment of a number of years.

The College studies, as given in the catalogue, are:

Rational and Practical Arithmetic; English Grammar and Composition; Geography, with the use of the Globes; History, Ancient and Modern; Rhetoric and Elocution; a COMPLETE course of Pure Mathematics, and Mixed Mathematics, embracing Surveying and Mensuration, Mechanics, Hydrostatics, Hydraulics, Pneumatics, Optics, Gunnery and Fortification, and Astronomy; the Latin, Greek, Hebrew, French, Spanish and Italian Languages; Physiology and Political Economy; Natural and Experimental Philosophy; Logic and Mental Philosophy; Music and Dancing; to which may be added Fencing and Civil Engineering when deemed necessary.

Music is taught in the most able and scientific manner; the professor is a native of Copenhagen, and, as a premier in a band of musicians, has but few equals.

As to religion, the College is justly celebrated for its liberality. As a Catholic institution, it affords every facility to the pupils of that faith to reduce it to practice, while it carefully abstains from any encroachment upon the principles of others. . . . It may not be amiss to specify the religious exercises of the place, and the precise time spent in them. The ordinary exercises of the day are morning and evening prayer, and a lecture four times a week on religion and morality; the whole occupying thirty-three minutes only. To this, on Sunday, is added divine service in the morning, which occupies half an hour, and vespers in the evening, three-quarters of an hour."

The session was of eleven months duration—from the beginning of September to the end of July, with only August for a vacation, and no extended time for Christmas or Easter holidays. These long and strenuous sessions do not appear to have been objected to. The charges for this were, \$150 for boarders; the externs paid \$20 annually for the preparatory, and varying sums for such as followed only a part of the regular course. Stationery cost six dollars a year, and bedding eight.

The atmosphere of the College was a serious one—more serious, perhaps, than at the present day. We know little of their sports and recreations, but their literary exercises had a formality and profundity which would be unusual today. Even their family correspondence was couched in terms that now would be considered stilted. Literary elegance was specially aimed at, and a no inconsiderable aid to this end was the *Eurodelphian Society*. The composition and object of it are given in the following paragraph.

The Eurodelphian Society is composed chiefly of students belonging to the senior classes, and has principally in view their improvement in public speaking. Debates are held weekly in the Society, monthly in the Study-room before all the

students, and at least once a year in public; besides which, members deliver public addresses on each 22nd of February and 4th of July. Its various exercises of the past years have been highly creditable to all concerned, and have conclusively manifested the great improvement of those connected with it. The Association has a splendid hall for its exclusive use, and possesses a fine library embracing most of the choice and valuable English works.

This society edited a paper called *The Eurodelphian Banner*, which was among the first of College Journals, and was entirely under the management of the students. Several pamphlets also were published by this society. One of them, Number 3, is before me now. It was addressed to the Rev. Nathan L. Rice, a Presbyterian clergyman who had established a female academy at Bardstown to offset the influence of Catholic convent schools in Kentucky. Reverend Rice had published something against the Catholics, and the Eurodelphian Society took action in the matter. A committee of two was appointed to answer his scurrilous attack. These members, John C. Talbot and Geo. H. Foote, say: "We are not Catholics. We have been raised by Protestant parents. What we have published is only an expression of those sentiments entertained for you by Protestants by whom you are known." What they said would have been grossly libelous if it were not true, but Rice did not see fit to test it in court.

A publication called *The St. Joseph's College Minerva*, was started by the Faculty in October, 1834. It was a high-toned magazine of 32 pages, at two dollars a year. It contained essays on literary and scientific subjects, articles of general information on domestic and foreign affairs, general news of the College and original pieces by the students.

The advantage resulting from this disposition for the progress of the students is incalculable. The glow of emulation it will create will be equaled only by the thrill of pleasure that will pervade the breast of the parents when, lighting occasionally on the productions of a son, they will in the depth of thought, or the beauty of style, descry his future eminence.

The *Minerva* went through twelve numbers, or one year, of well-written and well-selected matter, fulfilling the promises of the editors as to its quality, but it did not receive sufficient support to justify its continuance longer. The Archives of the Loretto Convent at Nerinx, Kentucky, have nine numbers of this rare publication, with the catalogues and other documents which help in the making up of this article.

In 1838 Father Elder died, and Rev. Martin John Spalding was appointed President of St. Joseph's, and Rev. Robert A. Abell, Vice-President. The students now numbered over 200, and more than one third of them were externs. After the burning of the main building,

in 1837, it was necessary for many of the students to seek outside lodgings, but the greater freedom they enjoyed was damaging to college discipline, and to remedy the evil the students and the public were notified that,

By a Decree of the Board of Trustees, of July 31st, 1838, no student will be received in future, who will not board in College, unless he have parents, or a guardian in Town, who will be responsible for his good conduct.

Dr. Spalding remained but one year at the head of the college, and his successor was Rev. James M. Lancaster, upon whom fell the task of enforcing a rule that bore heavily upon some of the fiery southern spirits. Most of them recognized the justice of the rule, but a few malcontents kept up a spirit of opposition until it broke out into open rebellion. Faher Lancaster relates the event and the immediate causes leading up to it, in a circular to the parents of the young men:

On the afternoon of Sunday, the 12th of November (1843), the malcontents obtained spirituous liquors of a negro who crossed the playgrounds, and drank freely of them until evening, for the purpose, as has since been fully established, of preparing themselves for the execution of their plot. At the supper table, while returning thanks, I was grossly insulted by one of them for requesting him to keep silence. After leaving the refectory one of the Prefects was surrounded, vilified and struck, but not injured. He offered no resistance or retaliation. In a few moments the front building was furiously assailed with all manner of missiles, and in endeavoring to quell the assault, I received volleys of abuse, brickbats, bludgeons, etc.

Unfortunately most of the Officers and Professors were absent: only two besides myself were on the premises at the moment, and but one of these could reach me. We were therefore compelled to leave the house in possession of the rioters, and go for assistance. They broke many windows, several doors, and some furniture, after which they collected many valuable books and papers, with which they made a bonfire on the hearth and floor of one of the rooms. This raised the alarm of fire, and when the good citizens came into the yard the rioters left and betook themselves to a hotel in the town. Six of them were imprisoned the same evening, and after two days fairly tried, found guilty and fined. Their counsel attempted to find some cause to palliate their offense, but failed entirely. All the unfortunate young men implicated in the affair subsequently, when perfectly sober and unrestrained, confessed to me that they were wholly to blame, and that the treatment they had received at the College was unexceptionable.

The discipline was undoubtedly too rigid for those who wished to lead a life of idleness and dissipation, but for those who desired to advance in study, it was calculated to promote their object.

This is conclusively shown by a view of our course since the outbreak. The very same regulations that existed before have been constantly kept up, and a more quiet, orderly and industrious body of students than ours, during all the remainder of the year, cannot perhaps be found. They have cheerfully complied

with every obligation, and as a consequence, have been successful in all their classes. The riot purged us, as it were, of all the evils and seeds of evil that existed in our body politic, leaving it sound and healthy. It was a violent remedy, but such have been its effects that we should not regret its occurrence, so far as we are concerned, could the public know the whole truth concerning it.

The *purge* contained also the expulsion of a couple of the ring-leaders in the affair, but the effect was beneficial, and the roster of the college showed an increase of 17 for the following session. The whole affair might rather be considered a drunken outburst, for apart from this, there does not seem to have been the least trouble between the faculty and the student body at St. Joseph's during its entire career. The relations between the professors and students were always cordial; with a certain necessary dignity on the part of the faculty, and an affectionate reverence on the part of the students. This is noticeable in the various addresses of the faculty to the students, and of the students to the professors on the occasion of their public meetings and banquets, as reported in the *Minerva*.

The Faculty of St. Joseph's was always of a high order. They were men of the highest intellectual standing, and thorough educators. In the office of President the Rev. George A. M. Elder directed the fortunes of the college until his death, in 1838, with the exception of the years from 1827 to 1830, when the Rev. Ignatius A. Reynolds, afterwards Bishop of Charleston, filled that position. Father Elder was succeeded by the Rev. Martin John Spalding, the future Bishop of Louisville and Archbishop of Baltimore. The Rev. James Madison Lancaster held the office from 1838 to 1846, and the Rev. Edward McMahon from 1846 to 1848, when the college passed under the direction of the Jesuits.

Among the Vice-Presidents were the Revs. Edward W. Powell, James M. Lancaster, Benedict J. Spalding, Robert A. Abell and John B. Hutchins. As professors we find the Revs. Wm. E. Clark, Ed. A. Clark, Anthony Ganilh, H. DeLuynes, C. Coomes, W. S. Coomes, J. Rogers, B. J. Spalding, Aug. Cissell, Francis Chambige, M. Vital, A. A. Aud, John Bruyer, John Joyce, S. Fouche and M. Evremond. While still laymen A. A. Aud, John McGill, Francis Lawler and John Coghlan taught at St. Joseph's, and other prominent lay professors were Richard M. Spalding, J. A. Ware, Samuel B. Abell, Charles W. Rapier, John H. McAtee, Wm. Simms, Raphael Cissell, John S. Cheshire, John Talbot and J. Gener. Music was a special course, and was taught by C. Kuhl, and later for many years by Ferd. C. Heumuller. Special premiums were given for music as for

the other studies. These men taught for the honor of teaching rather than for gain; their salaries ranged for \$50 to \$150 per annum.

Of course the *Alumni* of St. Joseph's College numbered many hundreds during these years, and many of them must have become prominent in life, yet, time and the Civil War have blotted out most of them from memory. Still, well remembered are the names of Lazarus W. Powell, Governor of Kentucky, Governors Roman and Wickliffe of Louisiana, James Speed, Attorney General under Lincoln, John McGill, Bishop of Richmond, Ben J. Webb, Cassius M. Clay, John Rowan, Rowan Hardin, Dr. McCown, Alexander and G. Washington Bullitt, all of Kentucky, also Theodore O'Hara the poet, and Zach. Montgomery, lawyer and writer, and J. Garland of Arkansas another Attorney General of the U. S., and many others of more or less prominence.

The attendance at St. Joseph's was always very good, and rose to 209 in 1840. Later it fell to 138, but rose again to 198 in the last year of diocesan control.

Prospectuses in those days spoke of the necessity on the part of enquirers of prepaying their letters. Postage was not a small matter; on letters of only one sheet of paper it was 6 cents for 30 miles or less, 10 cents for 80 miles, 12½ for 400 miles, and beyond that 25 cents. Two or three sheets of paper required double or treble postage. Among the accounts of the College is found one with the postmaster of Bardstown, who at stated times presented his bill for postage on letters sent away or received without prepayment. This bill makes a considerable item in the expenses of the College.

In the number of students Kentucky always showed itself at the head of the States, with Mississippi or Louisiana a strong second. The Northern States were seldom represented, except by a few students from localities bordering on Kentucky. Mexico, Cuba, Spain, France and Ireland had representatives among the students almost always, and New York, Maryland and the District of Columbia occasionally. Modes of travel perhaps had much to do with the completion of the students. Railways were few, and water routes were well provided. Steam packets were plentiful on the Ohio and Mississippi Rivers, and Kentucky's natural interests and relations were with the South. Then, too, the Southern planter was better able to give his sons a college education than the settler in the upper Ohio and Mississippi valleys.

The year 1848 saw St. Joseph's pass from the care of the priests of the Diocese of Louisville to that of the Jesuits of the St. Louis

Province, and to them belongs its history from this time until after the Civil War. Two colleges were too heavy a burden for a diocese that was already short of mission priests, and it with feelings of gladness that Bishop Flaget and his clergy received the Fathers, who were to make St. Joseph's College a wider and more potent influence for education and religion.

(REV.) W. J. HOWLETT

*Nerinx, Kentucky.*

## THE ILLINOIS PART OF THE DIOCESE OF VINCENNES

We cannot give a satisfactory account of the priests from the diocese of Vincennes who laboured in Chicago and Illinois without going back once more to Rev. Timothy O'Meara. It has been frequently mentioned in articles relating to the earliest Church records of Chicago, as well as in this series of articles, that Father O'Meara became the successor of Rev. John Mary Iranæus St. Cyr, the first Chicago pastor. More than once, and perhaps oftener than is at all necessary, we have referred to the differences which arose between Father O'Meara and Rev. Maurice de St. Palais when Father Palais came on from Vincennes to take charge as pastor.

We have followed Father O'Meara in his removal of the Church from its original location at the Southwest corner of State and Lake Streets to the rear of the lot at the Northwest corner of Michigan Avenue and Madison Street, and have seen how he enlarged the Church to double its size and erected on the South end of it a little belfry, in which he hung a small bell. All efforts at determining where Father O'Meara lived have failed us, however until recently. An interested reader of the Review noting our struggles and floundering in this respect has come to our assistance with a personal recollection of what was immediately told her when she was very young.<sup>1</sup> According to this information the house in which Father O'Meara lived after the removal of the Church from State Street to Michigan Avenue was the home of a widow whom our informant knew and with whose children she played. This house was built on the Southwest corner of Michigan Avenue and Madison Street, but was purchased by Father O'Meara from the widow and removed to the North side of Madison Street, where it stood on the corner of Michigan Avenue and Madison Street, and where it remained, as we have seen, the residence of pastors of St. Mary's and also the residence of Bishop William Quarter when he came, to be vacated for a time by the Bishop in order that the Sisters of Mercy might be provided with a residence, but to be occupied again by Bishop Quarter and by his successors Bishop

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<sup>1</sup> Mrs. Bedelia Kehoe Garraghan who was baptized by Father Francis Joseph Fischer in the old church when it stood on the lot at the northwest corner of Michigan Avenue and Madison Street.

Vandevelt and Bishop O'Regan. It was in this same building that the first boys' school was established.

When Father Palais came to Chicago Father O'Meara was occupying this parochial residence, and, as we have seen, refused to surrender it to Father Palais, who was accordingly obliged to secure other quarters and, as we have seen, occupied the premises on the second floor of a building on Randolph and Wells Streets, until Bishop Haliandiere settled the controversy in favor of Father Palais, when, so far as can be determined, Father Palais moved into the parochial residence, and Father O'Meara secured other quarters.<sup>2</sup>

What these two good men were doing during this period of controversy is of considerable interest, and we are able to judge of it only from the parish records. No other information of any value has come down to us, but fortunately the record of baptisms, marriages and funerals still exists in the original.

In another article we have tabulated and reproduced the first records of baptisms, marriages and funerals entered in Chicago, and carried that record down to the period when this conflict of jurisdiction arose.<sup>3</sup> To round out that interesting information it is necessary to reproduce some more records.

As we have seen, the conflict was waged from December 1838, when Father Palais came, until sometime in June 1840, when it was settled. It has been stated, but so far as we can see, without sufficient authority to sustain the statement, that Father O'Meara was suspended. It appears, however, that he continued to exercise the faculties of the priesthood in 1839, 1840, and 1841. This fact alone is strong evidence that he was not suspended by the Bishop of Vincennes.<sup>4</sup> It is noticeable too that he was quite active during these three years in administering the sacraments of baptism and matrimony especially.

The record which Father O'Meara kept during these years is before us as we write. It consists of six strips of yellowed paper, about six by fourteen inches, in a state of decay, which soon, unless placed under lock and key and put in condition for preservation, will be lost or destroyed. It contains a record of the baptisms of 46 children, and of the marriage of 30 couples.

<sup>2</sup> Garraghan, *The Catholic Church in Chicago*, p. 106.

<sup>3</sup> To be found in former numbers of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

<sup>4</sup> Father Garraghan says: "He continued, however, to exercise the ministry independently of the Bishop and against his prohibition until Father St. Cyr, who went to Chicago for the purpose, prevailed upon him to retire from the active ministry." *Catholic Church in Chicago*, p. 166.

BAPTISMS BY REV. TIMOTHY O'MEARA			SPONSORS	OFFICIATING PRIEST
DATE	PERSONS BAPTIZED	PARENTS		
11-11-1839	Margaret	Michael Diversey Laura Hoffman	John Hughes Margaret Rice	T. O'Meara
10-17-1839	Mary Ann	Thomas Wilson Mary Quinn	Thomas Wilson Mary McIntire	T. O'Meara
10-18-1839	James	Patrick Garrity Bridget Cunningham	Michael Clinton Mary Dunphy	T. O'Meara
10-18-1839	Mary Ann	Stephen Sexton Ann Gaughan	Simon Brennan Esther Breeze	T. O'Meara
10-23-1839	Agnes	Laurence Dedrick Cortuta Dedrick	Frederick Dedrick Agnes Dedrick	T. O'Meara
4-26-1840	James F.	Sylvester Leahy Elleanor Kelly	Martin Finley Mary Doyle	T. O'Meara
5- 1-1840	John	William Dolan Catherine Kelly	Michael King Alice Kelly	T. O'Meara
5- 1-1840	Thomas A.	Gideon Jackson Bridget M. Gaughan	Thomas Gaughan Rachel McCormick	T. O'Meara
5- 1-1840	Julia E.	Charles Culver Mary Gaughan	Charles Sloan Ann Gallagher	T. O'Meara
6-10-1840	Edward	Edward Kehoe Mary Byrnes	Breen Whelan Mary Whelan	T. O'Meara
4-23-	Timothy	William Sammon	James Lane Bridget Buckley	T. O'Meara
4-24-1840	Edward	Edward Haney Elleanor Burk	Francis Bartly Elleanor Lally	T. O'Meara
4-24-1840	Martin	Patrick Considine Catherine Noonan	Patrick O'Brien Judy Bean	T. O'Meara

DATE PERSON BAPTIZED	PARENTS	SPONSORS	OFFICIATING PRIEST
12-12-1839 Ann	Owen Carroll Elizabeth O'Reilly	John Corrigan Mary Clinton	T. O'Meara
1-10-1840 Thomas	Thomas Connelly Mary Nason	John Maguire Bridget Strattan	T. O'Meara
1-29-1840 James	James Hughes Esther Edge	Richard Lappin Letitia Strickland	T. O'Meara
11-18-1839 Patrick	Patrick R. Hyde Margaret Farrell	Thomas McDonough Bridget Strattan	T. O'Meara
11-21-1839 Mary Ann	John Quin Johannah Curry	Stephen Casey Eleanor Gallagher	T. O'Meara
11 28-1839 Christina	Godfry Capehorn Theresa Levecca	Francis A. Periolat Christina Levecca	T. O'Meara
12- 8-1839	— Glennan Mary Doyle	James Sheridan Bridget Mulloy	T. O'Meara
12- 8-1839 Jane	John Gray Elisabeth Shaughnessy	Michael Brosheven Catherine Flynn	T. O'Meara
11-10-1839 Adolphus	Augustus Chapereau Daniel Sweeney	Adolphus Chalilel Julia Chapereau	T. O'Meara
11-10-1839 Eugene	Margaret Kelagher Mary Burjois	Donald Splain Mary Healy	T. O'Meara
11-10-1839 Margaret	Thomas Fitzgerald Margaret McDonald	Patrick Denen Catherine Dwyer	T. O'Meara
11- 4-1839 Elisabeth	George Brady Fina Murphy	William Crawford Ann McDonough	T. O'Meara
11-17-1839 Thomas	Owen Doherty Johannah Sullivan	William Sullivan Catherine Coffy	T. O'Meara

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	OFFICIATING PRIEST
4-25-1840	Anna M.	James Egan Margaret Kennedy	James Conroy Mary Gorman	T. O'Meara
5-25-1840	Elisabeth	Daniel O'Leary Mary Hannagan	Daniel Shaughnessy Margaret Morrison	T. O'Meara
4-15-1840	John	Edward Dalton Mary Farrell	Michael Dalton Mary Sullivan	T. O'Meara
4-17-1840	Mary Ann	Edward Murphy Hanora MacGilacuddy	T. O'Meara Celia Ford	T. O'Meara
4- 8-1840	Mary	Patrick Fitzgibbon Mary Hoolahan	John Fitzgibbon Ann O'Neil	T. O'Meara
3- 1-1840	Thomas	Thomas Carroll Bridget Hogan	Patrick McDonough Mary McDonough	T. O'Meara
3-21-1840	Mathew	John Flynn Ann Hurd	Dennis Bowes Jane Keegan	T. O'Meara
4- 3-1840	Mary E.	Edward Daugherty Mary Morgan	Hector McCleane Jane McCleane	T. O'Meara
4- 3-1840	James	William Kennedy Mary Biely	John Flanagan Ann McGee	T. O'Meara
4- 4-1840	Mary	Edmond Carroll Christiana McDonnell	Thomas Caughten Bridget Maloney	T. O'Meara
4- 4-	Margaret	Peter Rice Elisabeth Baumgarten	Christopher Baumgarten Margaret Rice	T. O'Meara
10-13-1841	Alma	G. K. Gavin Frances Wilkinson	Timothy O'Meara Jane Stewart	T. O'Meara
6-21-1841	Margaret	John Smith Catherine Wieham	Philip Rogers Margaret Carroll	T. O'Meara

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	OFFICIATING PRIEST
7-17-1841	Eleanor	James Sammon Mary Sammon	Timothy Larkin Catherine Higgins	T. O'Meara
8-12-1841	William	Patrick Fitzgibbons Mary Hoolahan	Michael Fitzsimmons Mary Ann	T. O'Meara
12-20-1840	Ann	John Galvin Bridget Lynch	John Casey Sarah O'Brien	T. O'Meara
12-27-1840	Mary	Michael Walsh Julia Kenrick	Timothy O'Meara Ann Riedy	T. O'Meara
12-28-1840	Mary	James Lerdan Mary Synott	William Doyle Mary Dunphy	T. O'Meara
4-29-1841	John	Henry More Catherine Cowan	John Murray Bridget Benson	T. O'Meara
5-9-1841	William	William Ready Mary ———	Thomas Morgan Catherine Resten	T. O'Meara
5-9-1841	John	John Higgins Eleanor Carr	Patrick Timoney Elisabeth Armstrong	T. O'Meara

## MARRIAGES BY REV. TIMOTHY O'MEARA

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
1-18-1840	Michael Bressnehan Mary Kennedy	Cornelius Ellen Mee and others	T. O'Meara
1-25-1840	Thomas Melvin Mary McDonough	Edward Heavy Ann McDonough	T. O'Meara
1-29-1840	James Doyle Mary Shea	Patrick O'Brien Mary Keenan	T. O'Meara
1-30-1840	John Sullivan Catherine Sullivan	Timothy Hart Ann Begley	T. O'Meara
1-31-1840	John McIntyre Bridget Jordan	Martin Stanton Mary Dwyer	T. O'Meara
11-21-1839	John Brown Catherine Reed	John Hines Mary Banon and others	T. O'Meara
12- 4-1839	John Benjamin Catherine Murry	Michael Murry Lucretia Cloyne	T. O'Meara
12- 4-1839	John Galvin Bridget Carney	Andrew Sheean Mary Lynch and others	T. O'Meara
10-24-1839	Dennis L. Murphy Mary Duggan	William Roach Johannah Daley and others	T. O'Meara
11- 3-1839	Andrew Sheean Johanna Fenton	John Shea Johanna Brien	T. O'Meara
11- 6-1839	Daniel Burke Sarah Bennetto	William Roach Mary Whalen	T. O'Meara
5- 4-1840	John Golden Mary Lynch	Edward Gibbons Jane Sadler and others	T. O'Meara
6- 9-	Thomas Peters Bridget Connolly	David Collins Julia Walsh	T. O'Meara
4-23-1840	Michael Clinton Mary Sullivan		
4-24-1840	Daniel Brown Mary Sullivan	Dennis Sullivan Mary Sullivan	T. O'Meara
4- 2-41	John Donlan Julia Lally	Michael McDonnell Mary Hanavan	T. O'Meara
4- 6-1840	John Murray Elleanor May	John Beitler Elleanor Tremblo	T. O'Meara
4- 4-1840	Dennis Driscoll Mary Lahy	Dennis Murray Margaret Flavin	T. O'Meara
4-10-1840	Michael Murray Bridget Kenney	John Bannon Honorah Cratick	T. O'Meara
4-14-1840	Michael Murtoch Bridget Hogan	John Duffy Margaret McKelliget	T. O'Meara
3-30-1840	Martin Stanton Mary Coen	George Sealy Ann Begly and others	T. O'Meara

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
5-16-1841	Maurice Kennedy Elleanor McCarthy	John Fitzgibbon Mary Warrington and others	T. O'Meara
6- 7-1841	Dennis Boice Ellen Downey	James Summers Bridget Buckley and others	T. O'Meara
6-23-1841	Michael Mahony Mary Whelan	Timothy Sheehan Bridget Draper	T. O'Meara
12- 2--1840	James May Honorah Burk	Francis Summers Margaret Egan	T. O'Meara
	Dennis Sloan Bridget Maloney	John Turner Elleanor Maloney	T. O'Meara
6-16-1840	Thomas McDonough Elleanor O'Brien	Thomas O'Donohue Bridget Maloney	T. O'Meara
6-19-1840	John Dempsey Catherine Timoney	James Carney Ann Timoney	T. O'Meara
11-24-1840	Francis Beala Elisabeth McCardle	Martin Banon Jane Hudd and others	T. O'Meara
11-30-1840	John Casey Honora Kanane	Thomas Lee Margaret Cunningham	T. O'Meara

These are the last records of Father O'Meara.

As we have before noted, Father O'Meara did not leave Chicago at once, but, as the writer has been advised by a lady who lived in Chicago at that time, and is still living here, he attended Mass regularly and, as we have seen, from Bishop Quarter's diary, approached Holy Communion at St. Mary's Church on March 17, 1845. This is the last occasion upon which we are given a glimpse of Father O'Meara, and with this brief entry in Bishop Quarter's journal we bid farewell to this pioneer priest.

#### FATHER PALAIS IN CHICAGO

As we have seen, Father Palais came to Chicago in December 1839. He left Vincennes in a spring wagon, drawn by two horses, having for his companion Rev. Hippolyte Dupontavice, who had been appointed to Joliet, Illinois. It was not until June 1840 that he came into full control and exercise of his pastorate. When Bishop Haliandiere decided the controversy in his favor he at the same time directed Father Palais to buy property and erect a new church, the old one being wholly inadequate. These directions were followed out by Father Palais in the purchase of a lot on the Southwest corner of Wabash Avenue and Madison Street, one block west of the then

location of the church and parochial residence. As speedily as possible he erected a brick church structure. The building evidently proceeded slowly, as it was not complete when Bishop Quarter came to Chicago on May 5, 1844. It was far enough advanced, however, so that Mass could be celebrated in the structure, and Bishop Quarter celebrated his first Mass in Chicago there. He noted in his journal that the church was in an incomplete state, and that the walls had not yet been plastered.<sup>6</sup> It is certain, however, that Father Palais did his best to complete the church, but it is evident that money was very scarce amongst the Catholics, and in consequence contributions were difficult. A large part of the cost of building the church was finally met from the private funds of Bishop Quarter and his brother Father Walter Quarter.<sup>7</sup>

Father Palais ministered in the old church and the new, for a time at least, during the years 1840, 1841, 1842, 1843 and something more than half of the year 1844.

We have very little information with reference to Father Palais during these four years outside of the records he made on the parish registers. He was assisted during nearly the whole of his administration by Father Francis Joseph Fischer, and was visited from time to time by Father Shawe, a "Missionary General." Both priests were very active in the administration of the sacraments of baptism and marriage, and it is due their memory that the records of their church work be put in permanent form. Accordingly, we are here reproducing in tabular form the parish register.

## BAPTISMS BY REV. MAURICE DE ST. PALAIS

1840	1840
1-27 James Cody	11-14 James Rowe
1-27 Patrick Gaffy	10-22 Michael Sullivan
1-27 Stephen Jordan	10-25 Catherine Cure
3-1 Joanna Dunn	10-25 Josephine Periolat
3-20 Ellen Downes	11-15 Catherine Murray
4-3 William C. Curry	1-1 Maryanne Minco
4-7 John Heffren	1-3 Andrew Graham
10- Patrick Bows	1-3 Marcella Madden
11-5 Patrick Doyle	1-14 Mary McNamara
11-9 George Francis Collins	2-1 Catherine Sullivan
11-10 Mary Burke	2-2 Mary Delaney
11-12 Bridget Dinneen	2-3 Helen Murphy
11-14 Mary Murphy	2-3 Cornelius Harrison

<sup>6</sup> Bishop Quarter's diary in McGovern, *Silver Jubilee of Archbishop Feehan*.

<sup>7</sup> *Ib.*

1841		1841	
2-7	John Stanton	8-2	Magdalena Matthias
2-16	Jacob Smith	8-5	Mary Gavin
2-20	James Robert Campbell	8-9	John Motter
2-21	Mary Channis	8-15	Electa Ann Lapin
2-28	Mary Jane Keogh	9-5	James Beglin
2-28	Ann Elizabeth Keogh	10-3	Marianna May
3-2	Maurice Collins	10-31	Elizabeth Harney
3-9	Eliza Jane Wilson	10-31	Ellen Smith
3-10	Joseph Gerard	11-5	Hugh John Brady
3-13	Margaret O'Brien	11-15	John Shelby
3-13	Mary Sullivan	11-30	William Welch
3-13	Elizabeth Flynn	11-21	Michael Smith
3-17	Ellen Daugherty	11-21	Barbara Strawsel
3-17	Elizabeth Musham	11-21	Charles Cavanagh
3-21	Maryann Burke	12-14	Ellen Shea
3-28	Catherine Durkan	12-26	John Murphy
3-30	William Duggan	12-30	Thomas McKenna
4-3	Maria Mansford	12-30	Jeremiah Sullivan
4-4	Margaret Matilda Lantry	1842	
4-16	Margaret Cary	1-1	Frances Mary Cotards
4-22	Charles Constantine Liker	1-2	Francis McGovern
4-23	Theodore Rinehart Liker	1-30	Honora Daugherty
4-22	Francis Washington Cline	1-31	Patrick Twohig
4-22	Mary McCabe	2-6	Mary Day
4-22	Robert Benjamin	2-7	John Fitzpatrick
4-28	Margaret Ryan	2-8	Martha Craders
	Mary Jane Murray	2-11	Ellen Hynes
4-30	Mary Murray	2-19	John Gannon
5-2	Patrick McCabe	2-19	Michael Ward Plaessel
5-2	Catherine Shea	2-20	Agnes Campbell
5-4	William Francis Parcelay	2-23	William Murray
6-13	Thomas Bigs	3-5	Cornelius Barry
6-20	William Kelly	3-27	Louisa Hamilton
6-26	David Kinzie	3-30	Jane Carroll
6-26	Alfred Maurice Tally	3-30	Cecelia McCarty
6-27	Marianne Glennon	4-8	Timothy Lynch
6-27	Marianne Galaher	4-10	Margaret McManaman
6-28	Richard Baragan	4-17	John McHale
6-28	Sylvester Graham	4-18	William McKenna
6-28	John Murphy	4-23	Mary Gaffy
6-28	Louisa Carroll	4-24	Catherine Haly
6-29	James Horn	4-24	William Carney
6-29	John Dooly	4-24	John Farley
7-1	John Edward Brock	4-28	Margaret Shea
7-6	Leslie Jerome Woodville	5-1	Dennis Jordan
7-18	Caroline Markel	5-1	Basil Ignatius Joursky
7-27	Alfred Francis Brown	5-15	Thomas Dunne
7-28	Joanna Garvey	5-22	Mariann Sheehan
8-1	Mary Hanley	5-29	Marianna Tighe

1842		1843	
6-5	Honora Madden	2	Thomas Culver
6-13	John Diamond	2-19	Loretta Damon (at Baillystown)
6-14	Marianne Galaher	2-26	Bridget McBride
6-15	Patrick Fitzgibbons	2-26	Mary Ellen Brock
6-16	William Colby	3-6	Mary Gahan
6-17	Catherine Griffin	3-6	Andrew Simpson
6-19	Thomas Heffner	3-8	Ellen O'Brien
6-19	Richard Shea	3-12	Ellen Thorncroft
6-19	Marianne Miles	3-19	John Galaher
6-20	William Forster	3-19	Mary Sullivan
6-20	Julia Ellen Gegan	3-26	Edward Smith
7-3	Ellen Griffin	3-26	Emily Lucinda Lantry
7-7	Edward Gibbons	4-4	Mary Beaubien (at Naperville)
7-10	William Kenny	4-6	Bernard Galvin
7-10	William Carney	4-9	John Badter
7-10	Gregory Larkins	4-13	Mary Samon
7-10	Liza Gannon	4-16	Marianne Carroll
7-30	Ellen Calkin	4-17	James Cunningham
7-31	Liza Ann McCarty	5-5	John Keating
8-7	Marianne Hoey	5-10	Julia McDonnell
8-26	Cecelia Ross	5-	John Hogan
8-26	Manda Magdalen Chamberlain	5-	James Kennedy
8-28	John Aaron Metzger	5-	Edward William Gavin
8-28	Ferdinand Bower		Richard Lapin
8-28	Cecelia Coquillard		Thomas Welch
8-28	Marianne Balladin		James Fitzgerald
8-28	Cornelia Ellen Eastbrough		George Rudimon
8-28	John Rubb		Elizabeth McClusky
8-28	Martha Pratt		William Carroll
9-11	James Duffy		Elizabeth Winifred Russell
9-30	John Duffy	6-30	John McCarthy
9-30	Elizabeth		Marianna McCarthy
10-10	Catherine McGregor Michie	6-	James O'Connor
10-23	James Howard	7-2	Mary Jordan
10-23	Catherine Smith	7-16	Annah Maria Sauter
11-6	Josephine Metzger	7-23	Michael Galvin
12-10	Peter Gannon	7-30	Catherine Jordan
12-11	Catherine Hughes	7-30	Marianne O'Brien
12-26	Andrew Scanlan	8-19	Michael John Connelly
1843		9-23	John Ammon
1-15	Mary Emily Mooney	9-23	Michael Clifford
1-16	Mary Cure	9-24	Matthias Best
1-16	David McCarty	9-25	Marienne McManeman
-18	Stephen Athy	10-8	Catherine O'Brien
18	Charles Murphy	10-8	Jacob Harmon
1-21	Charles Joseph Bernard Gray	10-8	Catherine Connor
1-21	Elizabeth Doyle	10-8	Mary Neelan
1-22	Stephen Cornelius O'Brien	10-10	John Burke
2-2	Mary Dalton	10-10	Mary Burke

## 1843

10-11 Ann Eliza O'Brien  
 10-24 Fanny Ann O'Connor  
 10-29 Andrew McDonough  
 11-3 Marianne Daly  
 11-5 Peter Briggs  
 11-7 Sarah Ann Gillen  
 11-12 Catherine McGuire  
 11-12 Ellen Ann Hagan  
 11-14 Margaret Hayne  
 11-17 Ellen Crawford  
 11-25 Elizabeth Burke  
 11-26 Cornelius Daivid Coughlin  
 12-3 Thomas James West  
 12-4 Ellen Sullivan  
 12-4 Mary Sullivan  
 12-7 Marianne Carney  
 12-7 Margaret Carr  
 12-7 Mary Welch  
 12-7 Elizabeth Antoinette Mullen  
 12-7 John Berg  
 12-7 Mary Kavenagh  
 12-12 Eliza Lovet  
 12-14 James Conroy  
 12-23 Julia Dwyer  
 12-25 Catherine Mahony  
 12-25 Caroline Matzaker  
 12-29 Margaret Fitzgibbons  
 12-30 William Egan  
 12-30 James McAnon

## 1844

1-3 James Dempsey  
 1-7 Peter Hibbard  
 1-7 John Lynch  
 1-9 John Lanigan  
 1-10 Catherine Gannon  
 1-18 Martin Haley  
 1-21 James Conlon  
 1-21 Sarah Howe

## 1844

1-28 John Miles  
 1-28 John McKane  
 2-5 Ann Grimes  
 2-5 Alice Hoey  
 2-5 David Carroll  
 2-5 Michael McCabe  
 2-22 Julia Shea  
 3-6 Ellen Walsh  
 3-7 Margaret Welch  
 3-10 John Murray  
 3-28 James McCassey  
 4-4 John Fitzgerald  
 4-5 Peter Rooney  
 4-7 Francis Crowley  
 4-9 Maria Louisa Maraby  
 4-13 Mary Jane McMahon  
 4-18 Caroline Mullins  
 4-20 Mary Coreoran  
 4-21 Catherine Riley  
 4-22 Mary Jane Hynes  
 4-28 Ellen Larkins  
 4- Mary Hermina Stanson  
 5-9 James Fennerty  
 5-10 Michael Flood  
 5-12 Mary Magdalena Stein  
 5-15 Francis Fognant  
 5-23 William McCarty  
 5-23 Catherine McCarty  
 5-25 John Baptiste Schmit  
 5-25 Barbara Breit  
 6-3 Peter Dawson  
 6-9 Eliza Jane Young  
 6-9 Lisa Egan  
 6-9 Margaret Egan  
 6-9 Edward Ryan  
 6-9 Mary McGovern  
 7-21 Margaret Eliza Gaughan  
 7-21 Charles Gagler

## MARRIAGES BY REV. MAURICE DE ST. PALAIS

DATE	PARTIES
3-2-1840	Lawrence Sullivan Ellen Welch
3-26-1840	Francis Chambers Ann Coyle
4-20-1840	John Bean Ellen Creble

DATE	PARTIES
5-20-1842	Hugh Parsley Jane Smith
5-23-1842	John O'Hare O'Niel
5-24-1842	Hugh Williams Catherine Hays

DATE	PARTIES	DATE	PARTIES
11-27-1840	Michael MacGrath Bridget Lenegan	11-13-1841	Francis Howe Rose Bailly
1- 8-1840	Francis A. Periolot Catherine Creak	12- 1841	John Bartles Ann Donnelly
1- 9-1841	Morris Scanlan Mary Halloran	1-15-1842	John Kirk Catherine McCarty
1-27-1841	John Murphy Julia Dongan	1-31-1842	John Carr Bridget McGuire
2- 8-1841	William Doyle Elizabeth Dwyer	2- 8-1842	Dennis Canfield Martha Riley
2-20-1841	James Wardrick Catherine Day	2- 8-1842	John Clifford Mary Keefe
2-20-1841	John Shea Fanna O'Brien	2-15-1842	John Davlin Mary Angelina Pearceall
2-23-1841	Thomas Armstrong Sarah McBrien	5-20-1842	Hugh Farsley Jane Smith
3-17-1841	George Jeffery Bridget Garvey	5-29-1842	Michael Mallody Catherine Drew
4- 7-1841	Patrick Keefe Catherine Fitzgerald	6- 6-1842	John Brun Margaret Connelly
4-12-1841	Thomas Connelly Bridget Gately	9-25-1842	Arthur Ferris Ann McDonough
6-14-1841	Edward Dugdill Mary O'Brien	1-15-1842	Peter Hamel Sarah Ann Poussard
7- 1-1841	Ferdinand Libera Catherine Spohr	11- 6-1842	John Manning Mary Egan
7- 6-1841	Dennis Allen Catherine Dayly	11-20-1842	John Heydan Bridget O'Donnell
7-21-1841	Michael Shea Ellen Barry	11-19-1842	William McConnell Mary McMahon
7-25-1841	Daniel O'Sullivan Bridget Kerane	12-11-1842	Owen Myers Ann O'Neal
7-29-1841	Michael Mooney Elizabeth Stanton	4-28-1843	Cornelius Landragon Briget McCarty
8-14-1841	Dennis Quinlan Catherine Halloran	5- 4-1843	Peter Celli Maria Kuhn
8-14-1841	John Quinlan Catherine Higgins	1-23-1843	Michael McDonnell Elizabeth Stanton
8-15-1841	Thomas Costellow Julia Martin	5-24-1843	Nicholas Nichols Phebe Ann Hatton
9-15-1841	Thomas McMahon Catherine Miller	1-15-1813	Henry Berg Susannah Hagerman
10-30-1841	Michael Duffey Catherine McEavey	2-23-1843	Patrick Griffin Mary McKnary
11-10-1841	Peter Rofinot Delfine Miller	4-12-1843	Michael Furlong Harriet Paterson
11-10-1841	Michael Fitzsimmons Bridget Buckley	6-23-1843	John Gay Bridget White

DATE	PARTIES	DATE	PARTIES
7- 3-1843	James Poussard	4- 9-1844	Thomas Fleming
	Jane Saddler		Hannah Welsh
7-17-1843	Owen Downy	4-23-1844	James Garain
	Honora Dorsey		Catherine Dwyer
7-21-1843	Joseph Lafontaine	4-30-1844	Joseph Lacroix
	Mary Ducharme		Ellen O'Brien
9- 9-184v	John Gaughan	5-6- 1844	John Peter Powell
	Harriet Thompson		Annah Bishop
8-21-1843	Patrick Bennett	5-20-1844	Patrick Finnegan
	Ellen Beghlan		Margaret Sage
8-23-1843	Augustus Vance	5-21-1844	Henrick Zink
	Bridget Bennett		Katrina Kiel
9-26-1843	William B. Snowhook	5-11-1844	John Bishop
	Eleanor Cavanagh		Susannah Gegen
9- 3-1843	John Moon	5-22-1844	John McEntee
	Margaret Murphy		Mary Year
10-2- 1843	John Clarkson	6-3- 1844	Samuel Kilian
	Margaret Sullivan		Catherine Early
10-16-1843	Cornelius Desmond	6-11-1844	Michael Haffy
	Anna McKinley		Alice Carolan
10- 6-1843	Thomas O'Neil	7-20-1844	Michael Halloran
	Margaret Murray		Bridget Sullivan
11- 7-1843	Patrick McDonough	7-20-1844	Owen Sullivan
	Bridget Amelia Kirby		Catherine Sullivan
11- 8-1843	Patrick Sloway	7-16-1844	John Kelly
	Margaret Cooney		Sarah Kelly
11-30-1843	Daniel Shaughnessy	7-19-1844	John Kelly
	Catherine Mahoney		Sarah Kelly
		7-31-1844	A. V. Knickerbocker
			Margaret West

#### THE SUBSEQUENT CAREER OF FATHER PALAIS

Father Palais, at the request of Bishop Quarter, remained in Chicago for some months after the creation of the new diocese of Chicago and the arrival of the Bishop. Sometime after July 21, 1844 he returned to Vincennes. From this point in his career we may permit a writer in the *New York Freemans Journal*, a clergyman closely associated with Father Palais, writing more than fifty years ago, to tell the story:

When the diocese (of Vincennes) was divided he was made pastor of Logansport and surrounding missions. Whilst pastor here he visited France, and on his return was made pastor of Madison, remaining one year, when he was called to Vincennes as Vicar-General to Bishop Bazin, which office he held from Easter to January 14, 1849, when he was appointed Bishop of Vincennes. His life as Bishop has already been enlarged upon. It was one of paternal fondness for his priests

and his flock, and of sweet gentleness and modesty. If he erred in the discharge of his duty, his error was one of affection and charity. The orphan was his unceasing care, and I scarcely ever met him during a long acquaintance, but that he was meditating something for their welfare, or bewailing their need. Little children were his greatest delight, and in giving First Communion his little addresses were patterns of tenderness and love, suffusing the eyes of his hearers as they invariably did his own. And yet that heart so tender and true had to suffer the pangs of the basest ingratitude, probably even to its very breaking. He had, it is said, often expressed a wish to die at St. Mary's of the Woods, the home of the Sisters of Providence, of which Community he was the spiritual head, for whom he had displayed a solicitude only equalled by his love for his Church and his dear orphans. I fancy that weighed down by cares and anxieties he would hie himself to St. Mary's to retire, as it were, from the world, to rest in its classic and devoted shades, assured of sincerity and that obedience which, alas, he did not always find in the cares of his station.

He wished to die there, because he knew that when that dread hour should come, in which he was to surrender back the responsibility, fearful and great, confided to him, that these, his spiritual children, would unceasingly besiege the throne of grace for mercy for his transgressions. I met him at Indianapolis, on the 26th of June, on his way to St. Mary's where he was to realize the consummation of his wishes. He never seemed more childlike and tender, nor to enjoy the society of his friends with a greater joy. We journeyed on together, and I learned from him the distress above alluded to, which probably hastened the day of his death. Still he seemed happy, and for the occasion at least put aside his misery. The exhibition of the Academy, although brilliant and successful, was long, and the day hot, so that all in attendants were well-nigh exhausted, though notwithstanding his fatigue, on the evening before his fatal sickness, he was usually cheerful and was recounting things of the past much to the amusement of those around him. This was to be his last pleasant evening, and another was to find his earthly troubles and joys ended, and a deep pall was to cover the hearts of the friends who can know him in this world no more.

It seems he awoke in the morning before five, and was walking in the yard, when the sudden stroke of apoplexy wrung from him a scream that startled the inmates of the pastor's house. They hastened to him; he had already fallen, was paralyzed on one side, and they had difficulty on account of his weight and unwieldy condition, to get him into the house to his bed. Restoratives and medical aid were useless, and though he retained a semi-consciousness, he sunk rapidly, and was soon in the agonies of a long death. Between seven and eight o'clock the last Sacraments of the Church were administered by Father Benoit, the Sisters and Priests desisted from their labors to revive him, and poured out their troubled souls in prayer. For a while he seemed to participate, but soon became oblivious to all around, and the words of the priest in his ear impressed him no longer. In this state he lingered probably more than seven hours, his body now calm and then in agitation, his countenance wearing the appearance of deep grief, and his breathing that of a dying man, until four o'clock p. m., June 28, 1877, when his soul went out to its Judge. We assisted Dr. William in embalming and preparing his remains for the tomb on the following morning, and at noon a sad party of Priests and Nuns followed his funeral cortege on its way to Terre Haute, and

thence by sail to Vincennes. The ceremonies of the funeral at his own church have been fully set forth. I have aimed only at giving an account of his early life, some personal observations concerning him, and the particulars of his death. *May his soul rest in peace.\**

Father Palais' remains lie buried in the crypt below the altar of the old St. Francis Xavier Cathedral, in Vincennes, by the side of the other bishops of that old Episcopal see.

*Chicago*

JOSEPH J. THOMPSON

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\* *New York Freemans Journal*, July 28, 1877.

## JOHN LANCASTER SPALDING—EARLY YEARS IN THE PRIESTHOOD

(From a forthcoming biography of the late Bishop of Peoria.)

John Lancaster Spalding received minor orders at the American College of Louvain on December 22, 1860; the subdiaconate on July 26, 1862, the diaconate on May 30, 1863. His ordination to the priesthood, by Cardinal Sterckx, of Mechlin, took place on December 19, 1863. The scholastic year at the University ended June 29, 1864. On July 12 he left for Rome, intending to see Europe on his way and to continue his studies in the Eternal City. The trip to Rome was taken in slow stages. Lingering in various places as fancy dictated, he improved his time by study and observation. Between him and Father De Neve, the Rector of the American College, a great intimacy had grown up, and for the latter's benefit he recorded his impressions in a series of letters.

FREIBURG, July 18th, 1864.

I arrived in Freiburg after a safe and pleasant journey. I stayed all night in Trier where I said Mass in the Cathedral, after having incurred the suspicion of being suspended. I passed the next night in Heidelberg, famous for its University. This is certainly one of the most beautifully situated towns I have ever seen. The greater part of the population is Catholic. The University, however, is entirely Protestant and rationalistic. . . . I have already spoken with Stolz and Alzog, and also assisted at their lectures. I will be able to follow the courses nearly a month still. I spoke about an hour with Stolz. He is very kind and the only thing Stolz about him is his name. He offered me his books and gave me permission to take the books of the University library. He also invited me to come from time to time in order to take a walk with him. He is a holy man and has much zeal. Alzog was equally kind. . . . The priests are good and exemplary; the people devout, the churches that I have seen, clean and kept in order. Thus far it has been my lot to find people better than I expected. I am willing to assert that there is no Catholic nation which would not gain by being better known. If I wished to be tedious, I could tell you things in which the priests of Baden please me more than those of Belgium. I have never found kinder, more warm hearted people. They have the politeness of the heart. If they be proud, their pride is at least not haughty. . . .

From Freiburg he passed to Switzerland, thence to Italy. Its age-old and ever new beauties impressed themselves upon his mind. Years later, in the Life of Archbishop Spalding, he etched them in glowing terms. He wrote to the same correspondent:

VENICE, September 10th, 1864.

. . . . . I spoke with a good many Protestants on my way in Germany and Switzerland. Protestantism is not dead amongst the people at least. I think that the greater part of the peasants and the poorer classes really believe in their religion. If you ask them what they believe, they cannot tell you their dogmas. God and His mercy, our Savior and His sufferings, is about the sum of their religion. They hold this piously, live honestly, at least seemingly, and go to church on Sunday where the preacher preaches only to edify and seems to avoid all doctrinal instruction. Be honest, pious, says he, but scarcely ever believe: this or that. As a general thing there is no bitterness of feeling between Catholics and Protestants, and this seems to be carefully avoided by the ministers of Protestantism, and also by Catholic priests. I fear even too much avoided, so that they do not insist enough on the special dogmas of Catholicity, do not inculcate enough that it alone is true and all others false. . . . .

I have not yet spoken with a Protestant who hated the Catholic Church or condemned it as being guilty of idolatry. They seem to consider us as their brothers, and are willing to open the gates of heaven to us if only we do not shut them out. We all serve the same God, say they, and seem tacitly to conclude, therefore have all the same religion. It is morally impossible to convert such Protestants, and I am firmly convinced that Protestantism will continue to exist among the masses as it does now, until some great social revolution change entirely the present face of affairs in Europe. I will let your political correspondents designate the time of the occurrence of this great catastrophe. Man since his fall, it seems, is naturally a slave and crouches before him who has power. In Germany especially there is among the people an immense reverence for the prince, and this has as its consequence sometimes servile obedience. It is not rare to find in Germany two villages side by side, one Catholic, the other Protestant. Why? Because here the prince remained Catholic, there he joined the Reformation. At least this is true as regards the Protestant part. The Reformation was introduced by the State, is still upheld by the State, and will exist as long as it is thus upheld. And these Protestant States will uphold it until they are overthrown by revolution, or a series of revolutions. I am not, however, a revolutionist. . . . .

We generally believe that because the Spaniards and Italians are politically null, they also must be morally corrupt. I believe political power proves nothing in favor of the morality of a people; on the contrary in our age it oftener proves its immorality. But at present Italy is certainly sick. I think that as a general thing in Northern Italy at least, the Italians desire the unity of Italy. Now there is a party which, taking advantage of this desire, represents the Pope as the sole obstacle to its accomplishment in order thus to render him odious. . . . . Publicly the Pope has no defender. . . . .

The signs of the coming revolution were too obvious to be misread except by the wilfully blind. Father Spalding saw this political animosity fostered on all sides by men who had their own ends to serve. Everything Catholic was held up to ridicule. When the ground had been sufficiently prepared, the tempest was let loose. Whatever concessions Pius IX might make, were discounted beforehand. A few years later united Italy emerged from the plots and counterplots and Rome became its capital.

From Venice Father Spalding went to Padua, Ferrara, Bologna, Florence. Reaching Rome in the beginning of October, he took up his residence at the Belgian College, devoting himself to the study of theology. He did not find Roman methods to his liking, and the following spring he left Rome.

The spell of Louvain was upon him. Thither he returned to pass the examinations for the Baccalaureate and Licentiate in theology. The registers containing his and other promotions perished in the conflagration that destroyed the "Halles" of the University in the beginning of the late war during the German occupation, and the dates are no longer ascertainable.

Having completed the six years' course prescribed for the Licentiate in the sacred sciences, he could not be prevailed upon to remain for two more years, required for the Doctorate in theology, and for which an eight years' course of study is prescribed.

He embarked for Kentucky in the summer of 1865. The country to which he returned had passed through a great crisis and undergone a profound change since he last saw it. Only a few weeks before his arrival the civil war armies had been disbanded. During the long-protracted struggle Kentucky had become once more the "dark and bloody battle ground" of the opposing armies. St. Mary's and St. Joseph's colleges had been closed, together with St. Thomas' Seminary, since the beginning of the war. Partisan feeling still ran high. The people were impoverished. The property of many had been destroyed and their homes had been leveled to the ground. While the northern part of the state had escaped the worst ravages, yet there also much remained to be done for the poor and stricken people who had lived through the turmoil and had little left to start life anew.

During the previous year, June 11, 1864, Bishop Martin J. Spalding had been appointed Archbishop of Baltimore by Pope Pius IX. The bishop's brother, Dr. Benedict Spalding, was made administrator of the Louisville diocese. He made his young nephew assistant priest at the Cathedral. During the sixteen years that Bishop Spalding had presided over the Louisville diocese, as coadjutor and as ordinary, the Catholic population of Kentucky had increased very considerably. In 1848 it numbered about 30,000. In 1864, although Eastern Kentucky had been erected in the meantime into a separate diocese with the see at Covington, the diocese of Louisville alone numbered 70,000 Catholics, more than double that of the entire State in 1848. In the latter year there were but 43 Catholic churches in the State. In 1864 there were 85 in the diocese of Louisville alone. Five new churches had been

built in the city of Louisville, including the Cathedral, which itself was capable of accommodating as many people as all the Catholic churches of the city sixteen years before.

The following year an unusual distinction came to him, unasked and unsuspected. On the second Sunday of October, 1866, the Second Plenary Council of Baltimore began its sessions. Father Spalding was appointed by Archbishop Blanchet of Oregon as his theologian and in that capacity he took part in all the deliberations of the Council. Although the youngest priest in that body, he was also chosen as one of the preachers, together with Father Isaac Hecker of the Paulists and Bishop Ryan of Philadelphia.

Returning to Louisville, his attention seemed to center from the first on the Catholic negro population of the city. He had learned to love them at Evergreen Bend. He had grown up in their midst. He knew their good qualities and he was not daunted by the less lovely characteristics of a backward race. After Lincoln's proclamation had set all slaves free, many of them, reveling in their new-found liberty, abandoned their homes in the country and congregated in the towns and cities. Among them were not a few Catholics. An integral part of the household on the plantations, they were, spiritually, on an equal footing with their Catholic masters. Left to themselves in the cities, they became like a sheepfold without a shepherd. Prejudice against them was perhaps stronger than ever. There was no building set apart for them to attend religious services. No space was allotted to them in the existing churches, which were filled by the white people of the various parishes. Northern sympathizers had provided Protestant negroes with "meeting houses" of their own.

Father Spalding saw the danger for the Catholic colored race left without the care and watchfulness of a priest to guide, assist, and instruct them. Without a church where they might gather free from all interference, little progress could be made in keeping them true to their religion. Many discouraged Father Spalding when he broached this subject, saying that this lately freed people lacked means to build and support a church; that they were shiftless and unreliable; that the initiative should come from them. He was more determined than ever. The church was needed; the funds could be found: "though all be against me, I will make the effort to do all that will keep these people true to the Faith they have received and still prize highly."

In the summer of 1869 he undertook a journey to New York to solicit financial aid from some of its wealthy citizens. So eloquently did he plead the cause of the negroes that he met with unexpected

success. Returning to Louisville he set to work with renewed energy. He erected a commodious building free from debt, and was appointed by Bishop McCloskey as pastor of St. Augustine's colored church. Laying aside their antipathy, the white people began to invade the premises to hear the sermons of the young priest, so attractive was his preaching even when adapted to the mentality of his dark-hued audience come out but recently from the forests and fields of Kentucky. A lady who attended these sermons described Father Spalding as "an Aloysius looking so holy, timid and modest that his very youth excited compassion."

His pastorate was fruitful. From long association he knew the character of his charges intimately. He realized their shortcomings; he made allowance for their peculiar ways. Under an unattractive exterior he had discovered the finer qualities of the race, which a ready sympathy brought out at once. He loved them. They trusted him. The tie of a common religion bound them closely to one another, in joy and sorrow.

In the meantime the Vatican Council had been convoked to meet on December 8, 1869. The Infallibility of the Pope, it was apparent from the first, would be the main topic of discussion and definition. The chancellories of Europe were agog with excitement. The press was in a ferment. Statesmen intrigued and threatened. Gladstone raved. It seemed as if the halcyon days of Arianism had returned, with the civil powers bent once more on usurping the lead in purely spiritual matters. The direst consequences for Church and State, it was freely foretold, would follow the definition of the dogma. Among the assembled bishops the "ultramontanes" and the "inopportunist" engaged in learned contests. Gallicanism, bolstered up by German "scientific theology," brought to bear all the strength it could muster against the definition. It was a contest such as only the Catholic Church could allow, witness and withstand. With Archbishop Manning and Cardinal Dechamps Archbishop M. J. Spalding became one of the leading champions favoring an unequivocal definition of the dogma. Dupanloup and Döllinger remained irreconcilable, the latter to the bitter end.

Catholics meanwhile were at liberty to voice their opinions. Under date of May 4, 1870, Father Spalding wrote from Louisville to his former Rector, Father De Neve, at the American College, Louvain:

I have not the slightest intention of opening a controversial battery upon you in your quiet retreat in Louvain; but I wish merely in a modest way to state that nothing but a definition of the Church will ever elicit an act of faith from me in the infallibility of the Pope or that of any other man.

I know that the easy and prosperous way is to float along with the current both in religious and worldly matters; but I do not know that the various winds of doctrine should have power to make us veer round whenever they see fit to blow in a new direction. My faith in the Church is unbounded, but I have little confidence in the opinions of men, and still less in the opinions of parties or cliques, and least of all in those cliques that sacrilegiously arrogate to themselves the mission of guiding aright the Church of Jesus Christ.

For the rest I think you will agree that controversies are most generally carried on in a bitter and unchristian spirit, and that the great effort of both sides is directed to victory, not truth. . . . Do not think, however, that I waste my time in disputes. I write nothing for publication. And I rarely ever speak of these matters except as pastime when others suggest them. I am now living in my new parish, attending to the negroes and myself. And I do not think that, since I played around my mother's knee as a child, I have ever been so happy. I am poor and content, but that is rich and rich enough.

Father Spalding leaned towards Newman's opinion on the subject of Infallibility. Once the definition was proclaimed, the atmosphere cleared suddenly. The battle was ended. Doubts vanished as the clouds after a storm. Animosities were put aside. Angry recriminations ceased. None of the dire predictions, so liberally vouchsafed by distressed Catholics and distrustful statesmen, came true. The Church enhanced her position in the world as the inerrable exponent of unchangeable and inviolable truth.

Father Spalding did not remain long at St. Augustine's. Bishop McCloskey recalled him to the Cathedral to assist in editing the diocesan weekly paper: *The Advocate*. During the years spent in Louisville he chose for his confessor a priest of the Franciscan Order, and each Saturday found him at the confessional of Father Ubaldus. This gentle, spiritual, learned man, advanced in years, soon formed a sincere attachment for his young penitent. It was thoroughly reciprocated, and Father Spalding never lost his esteem for the Sons of St. Francis. They were one of the religious orders introduced in his diocese shortly after his appointment to the see of Peoria.

His association with the Fathers afforded the opportunity of speaking the German language which he had studied while in Europe. Realizing its practical usefulness to him as a priest, and liking it from a literary standpoint, he continued to cultivate it by usage. The Franciscans persuaded him to preach to their parishioners, and on a few occasions he addressed them in their native language, to their surprise and delight.

While busying himself with parochial work, Father Spalding was always a hard student and never desisted from close application to

books. Generally he devoted seven hours daily to study, never allowing anything to interfere with his favorite pursuit, except the duties of his position. He was very fond of children. During his years in Louisville he was often found in the homes of the poor, his pockets filled with shoes, stockings, candies and other articles attractive to the little ones.

The death of his uncle marked a turn in his career. Archbishop Martin J. Spalding, of Baltimore, died February 7, 1872, leaving all his papers in the hands of Father Isaac T. Hecker, C. S. P., to be used as he might think advisable for the advantage of the Church. Upon the Archbishop's urgent recommendation and with his efficient co-operation Father Hecker had inaugurated the "Catholic Publication Society" of New York, for the diffusion of low-priced Catholic literature among the masses. Archbishop Spalding had the utmost confidence in Father Hecker's zeal and good judgment and gave him a free hand. But other duties prevented the latter from undertaking the biography of his deceased friend and protector. He invited Father Spalding to come to New York for this purpose. He left Louisville in September of the same year to take up his residence in the Paulist community. There he quickly became an inspiration to all its members by his enthusiasm for the ideals of its founders and their whole-souled devotion to the progress of the Church in America. He remained as a guest for a whole year, devoting all his time to writing "The Life of Archbishop Spalding." The only part he took in the activities of the parish was to preach an occasional sermon on special occasions.

Thus far Father Spalding's literary activities had been limited to reviews and essays. To this his first work of importance he set himself with painstaking care. The Archbishop had loomed large upon the scene of American history and upon that of the universal Church as well. His connection with the earliest western pioneers, his forceful and uncompromising attitude at the Council in Rome, had alike centered attention upon him. He represented the young, vigorous Church of the New World, that was coming to the front with unexpected power and the promise of a wonderful future. Unallied to the state and unhampered in its activities, asking no favors and insisting manfully on its rights under the common law of the land, it brought back a vision of earlier centuries of struggle but unobstructed development.

The task was well worth doing. It was no less inspiring. Abundant material was at hand that needed but to be selected, arranged, and presented in attractive manner. When the manuscript was completed it was handed by the author to Father Augustine F. Hewit, Superior of the Paulists. After reading it he remarked privately: "Father

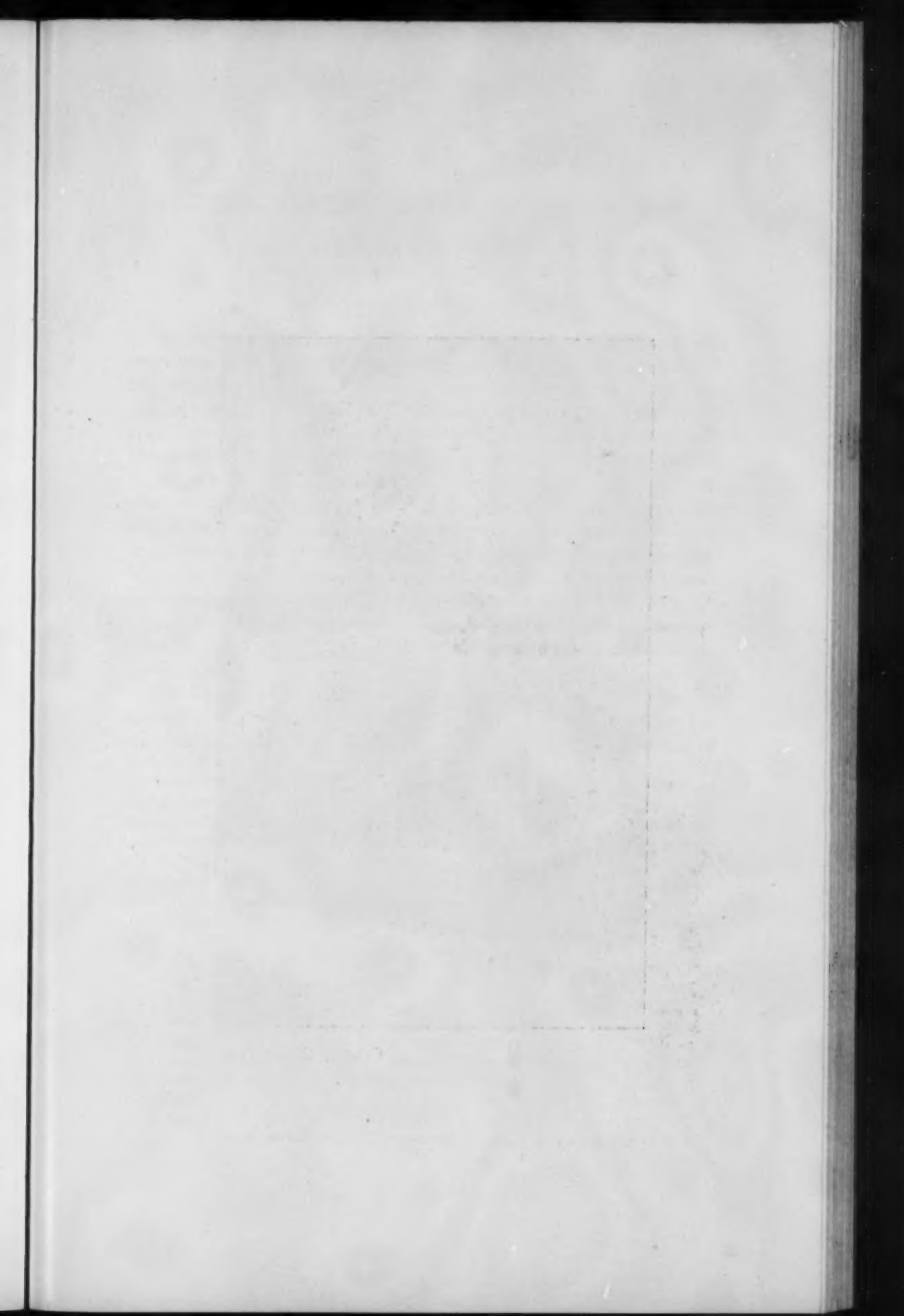
Spalding will some day occupy a prominent place in the hierarchy of the American Church."

The book was published in 1873. It received unstinted commendation from readers and reviewers alike. Dr. Brownson, the kind mentor and the relentless nemesis of so many authors, was most favorable in his judgment of the work, pronouncing it "the finest Catholic biography yet written in America." "Some people are critical about the style," he added; "but we confess to liking the work better just because of the style." And he went on: "The author shows a breadth of view, a depth of reflection, a knowledge of the moral and spiritual wants of modern society, of the dangers of the country, and the real issues of the hour, that promise to the country a writer of the first order, and to the Church a distinguished servant, whose memory she will long cherish if God spares him life and health, and he continues as he has begun." He found exception, however, to a few points, among them a want of boldness on the part of the writer when speaking of the Vatican Council.

Cardinal Manning wrote that "a biographer is an unconscious autobiographer." Father Spalding's biography of his uncle proved to be an outline of his own life work.

J. B. CULEMANS.

*Moline, Ill.*





Courtesy Abbey Press.

Church of Our Lady of the Sacred Heart, Notre Dame

## NOTRE DAME—ANTECEDENTS AND DEVELOPMENT

### NOTRE DAME UNIVERSITY CHAPEL

Relics of each of the twelve apostles;<sup>1</sup> the bones of martyrs of the early centuries;<sup>2</sup> pieces of the cross on which Christ was suspended on Calvary;<sup>3</sup> a piece of the manger in which He was born;<sup>4</sup> pieces of the veil and girdle of His Mother;<sup>5</sup> an altar declared to be as perfect in symbolism as those of the greatest artisans of the Middle Ages—carved three centuries ago by Bernini, who aided in the decoration of St. Peter's Cathedral, in Rome;<sup>6</sup> paintings and designs by one of the greatest Italian moderns, an artist of the Vatican, Gregori;<sup>7</sup> one of the largest bells in the United States;<sup>8</sup> a chime of twenty-three bells.<sup>9</sup>

Within the Church of Our Lady of the Sacred Heart at the University of Notre Dame are all these, and many more features that make the church one of the most interesting and important churches in the United States. On December 8, 1921, the Feast of the Immaculate Conception, the foundation of the church will have been laid fifty-three years.<sup>10</sup>

But a short distance away is another church—a chapel of logs. It is not far from this modest little shelter to the great Gothic temple, but centuries are spanned by the time that passed between the building of

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\* Rev. Matthew Walsh, C. S. C., of Notre Dame University, began a series of papers under this heading in the January number of the ILLINOIS CATHOLIC HISTORICAL REVIEW but was called away from Notre Dame for some months and was unable to give the continuance of his articles the required time. We are accordingly substituting this interesting article revised by the writer from an article appearing in the *Grail*, the very meritorious magazine of the Benedictine Fathers of St. Meinard, Indiana. (Ed.)

<sup>1</sup> Griffin, *The Church of the Sacred Heart*, in Notre Dame Scholastic, February 9, 1904.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*

<sup>6</sup> Egan, *The Columbian Exposition*, Chapter XXV.

<sup>7</sup> Cooney, *The Growth of one Mission*, in Indiana Catholic, December 14, 1917.

<sup>8</sup> Griffin, *The Church of the Sacred Heart*, op. cit.

<sup>9</sup> *Ibid.*

<sup>10</sup> *Ibid.*

the first log chapel of which the present one is a replica, and the building of the great cream-colored brick edifice with a spire that reaches upward two hundred and eighteen majestic feet.

Sometime in the middle of the seventeenth century the Pottowatomie Indians were taught on the banks of the silver St. Mary's by Rev. Claude Allouez, a member of the Society of Jesus. For three years Father Allouez was at the future Notre Dame's site. On August 27, 1689, he died at the Jesuit mission of St. Joseph, since grown to be the city of St. Joseph, Michigan, and was buried on the banks of the St. Joseph river between Niles and Bertrand. The mission which Father Allouez began was continued after his death, but the log chapel was abandoned in 1759. In 1830 Rev. Theodore Badin, the first priest ordained in the United States, rebuilt the chapel. Then follows a long history of missionaries who taught the Indians and worked with them until Rev. Edward Sorin and six brothers arrived at Notre Dame on November 26, 1842.<sup>11</sup>

But this is not a history of Notre Dame. This is the story of the chapel of Notre Dame, although to be entire, a story of that chapel might well be the story of Notre Dame. The little school began by Father Sorin grew, and finally a greater chapel was needed and begun in 1869. It may be well to pass over these years of adolescence and speak of the church as it is today.

The church, a gallery of art, a treasury of sacred relics, a great bulwark of religion, is rich in adornment, in holy wealth, and one of the most notable in America. The interior, in Gothic architecture, is enriched by some of the most attractive frescoes in the New World, and many architects have declared it the most beautiful in the country. The main altar from the ateliers of Froc-Robert of Paris, splendidly carved and bejeweled, was once in the Church of St. Etienne, of Beauvais. The rear altar, carved by the great Giovanni Bernini nearly three centuries ago, is the only one by that great artist in America.<sup>12</sup> The bell in the tower, said to be the largest in the United States and one of the finest in the world, has a national reputation. The chimes of twenty-three bells, whose notes ring so prettily on the evening air at Notre Dame, is the greatest, but one, in the country.

The altar is symbolical. Its gold, jewels, and fantastic carvings tell the story of the twenty-first and twenty-second chapters of the Apocalypse, and it has been said even the monks of the Middle Ages, who carved the most elaborate allegories into their work, have not surpassed

<sup>11</sup> *Cooney, op. cit.*

<sup>12</sup> *Egan, The Columbian Exposition, op. cit.*

the symbolism of this altar. It is a careful rendition of the sacred text, with the Lamb triumphing as the crowning piece of work in the whole.

Within the church clustered columns of serpentine marble rise to capitals of golden oak leaves, through which peep laughing sculptured cherubs.

All in all the church is a remarkable one, visited every day by many travelers. It is in the form of a Latin cross, two hundred and seventy-five feet long, one hundred and fourteen feet wide at transepts, and trimmed with marble in keeping with the surrounding structures. It has a chancel and seven apsidal chapels. Altogether it houses twenty-two chapels.

Luigi Gregori, one of the greatest of modern Italian masters, and for many years painter at the Vatican in Rome, is responsible for the splendid paintings that decorate the church's walls. Gregori was a careful artist, and his work is most brilliant and truthful. Faces of those he knew and liked found happy places in his works; faces of those he knew and did not like found sorry places in his work. An old brother of the community, it is said, was painted as Simon of Cyrene, who carried our Lord's cross under compulsion, and it is likely that as the brother made the stations he was distracted in helpless anger when he came to that fifth station. Peering through the curtains of a fresco in the Main Building at the university in a picture on Columbus' Return and Reception at Court, are the grinning faces of Gregori's friends. Kneeling before the royal pair, and kissing the royal hands, are pictured other persons that the Italian artist did not like so well. This fresco was used by the United States government as a design for the ten-cent stamps of the Columbian Exposition.

On the ceiling of the nave Gregori placed angels who fly before a field of blue studded with golden stars. Some scatter flowers upon the worshippers. Some chant. Some play instruments. On the walls are saints, the evangelists, the prophets, Moses, David, Jeremiah and Daniel. These are life-size and remarkable for their grace and beauty. The prophets sit on clouds with a background of gold mosaic. The Stations of the Cross, in the Gothic frames, are trimmed with gilded gables and pinnacles. Scenes from the life of the Blessed Virgin are depicted on the ceiling.

Two large mural paintings are on either side of the organ at the rear. The one on the left is the most beautiful of any paintings in the church. It represents the children of Israel attacked in the desert by serpents while Moses points to the brazen serpent that they may look and be healed. Some writhe on the ground, some look upward in des-

pair, some beseechingly gaze on the serpent that they may be freed from their torment. The other fresco represents Christ walking on the water. St. Peter, of failing faith, falters beneath the waves. The other apostles are seen in the background. Gregori drew it as a thanksgiving for the rescue of Very Rev. Father Sorin from drowning on the steamer *L'Amerique*.<sup>13</sup>

The oil painting of Jesus and His Mother over the altar of the Blessed Virgin was suspended in the room in which Pope Pius IX died. In 1866 the Princess Eugenie made a present of the crown of gold studded with precious stones that crowns the statue of Mary. The fifteen mysteries of the rosary are symbolized in the great crown suspended nearby, the gift of fifteen persons.<sup>14</sup>

The stained glass windows, sixty-four in number, with designs from many famous artists, are the work of the Carmelite nuns of Le Mans, France, and are real gems of art.<sup>15</sup>

Before the altar nine lamps burn continually, typical of the nine choirs of angels. The middle one, the sanctuary lamp, is magnificent. It is of gold, with cloisonne enamelling and precious stones, the light supported by three dragons, with eyes of rose topaz, heads of solid silver, surmounted by an egret of lilac and golden plumage, with nine topazes and turquoises glittering amid their feathers, on the throat of each a beautiful cornelian, on each neck a crest of malachite, and between each figure three blue and gold shields representing scenes in the Nativity.

Bernini, a Neapolitan architect and painter, who lived from 1598 to 1680, carved the altar in the church. He designed many of the embellishments, of St. Peter's in Rome, under Pope Urban VII. His most notable work there was the colossal colonade which he finished in 1667.<sup>16</sup>

"The altar is not merely a piece of furniture more or less costly, of bronze, or carved wood, covered with gems," wrote a French priest sent to report on the altar while it reposed in the Church of St. Etienne, of Beauvais.<sup>17</sup> "These details," he continued, "which have their value are only accessories. The Christian artist should, like his predecessors of the Middle Ages, have an idea before he begins to carve

<sup>13</sup> *Ibid.*

<sup>14</sup> *Ibid.*

<sup>15</sup> Griffin, *The Church of the Sacred Heart*, op. cit.

<sup>16</sup> Egan, op. cit.

<sup>17</sup> Unpublished copy of document in files of Lemonnies Library, Notre Dame, Ind.





Courtesy Abbey Press.

Interior of church of Our Lady of the Sacred Heart, Notre Dame

or to chisel. Now here the idea is without doubt sublime. It has been taken from a worthy source. The altar with two faces is the Thabor of the Emmanuel, of God dwelling with us,—*Nobiscum Deus*. It is the table of sacrifice.

"The tabernacle is the rendition in gold and jewels of the twenty-first and twenty-second chapter of the Apocalypse, and we believe that even in the times of faith, in the Middle Ages, when the artists represented the heavenly Jerusalem on the capitals of columns, on the canopies of statues, and even on the censers of the Benediction, this rendition has never been so complete—we were going to say, so literal." The writer continues in some detail.

"In the center gable," he says, "an angel enameled in bright colors holds a phylactery, and proclaims that 'there is the Tabernacle of God among men, that He will dwell with them, that they should be His people, and that God in their midst shall be their God.'

"The Alpha and Omega which appear in the little four-lobed windows over the doors recall the promises made to him who shall be victorious. A sheaf of slender columns sustains the Holy Jerusalem, as if descending from Heaven. The city is a square; it is as long as it is wide; it has a great and high wall, in which are twelve gates, and twelve angels, one to each gate. Twelve enamelled plates bear the names of the Twelve Tribes of Israel. It has three gates to the east, three to the north, three to the south, and three to the west. And the wall has twelve foundations, on which are the names of the Twelve Apostles of the Lamb. The city is of gold and twelve kinds of precious stones. Those which adorn the foundations bear the names of the Apostles.

"The Lamb crowns the city, and holds aloft the Cross, the emblem of His triumph. The richly enamelled gates disclose the River of Living Waters, which flows from the Throne of God and the Lamb, and in the midst of this river the Tree of Life, whose fruits are represented by twelve precious stones, and whose luxuriant foliage gives the leaves for the healing of the nations.

"After this long citation of the Holy Book, which is but a description of the Tabernacle, we have nothing to add. The person most difficult to please is satisfied. The rendition of the Sacred Text is complete. Gold, bronze, wood, coloring, enamelling, carving, statuary, mutually concur, to effect a harmonious whole. We cannot enter upon the details of this work, which is now before us, and which we admired only in a hurry, but let us lovingly salute the crowning piece of this work, the top of the city. This is wonderfully successful, and from

whatever side it is seen, produces a remarkable effect. This is indeed the Lamb which was sacrificed: *Dignus est Agnus qui occisus est accipere coronam*. He bears a standard of royalty, and on His head the cruciform nimbus.

"The interior of this Tabernacle is covered with heavy plates of gilded silver, which makes the richness of the inside correspond with that of the outside.

"The altar itself is very rich and in harmony with the Tabernacle. It has been fashioned like a shrine, the sides of which are composed of two arcades of gilded bronze. Enamelled angels in relief adorn the arcades. Six pilasters support the table of sacrifice, and form six niches for statues representing the virtues—all remarkable for their finish. A beautiful garland of gilded bronze encircles the altar, recalling this passage of Exodus: 'Thou shalt construct Me an altar, and thou shalt surround it with garland four fingers high.'

"The altar of Notre Dame recalls the liturgical phases through which the Catholic altar has passed. The altar has always been the table of the Sacrifice of the Body and Blood of Jesus Christ. Nothing has been here omitted to make the altar unworthy of its destination."

The organ at the rear of the church is of Gothic structure and rose-wood finish, forty feet high, twenty feet wide, and twelve feet deep. The cross on the top is sixty feet from the ground floor.

Besides the piece of the true cross,<sup>18</sup> the manger,<sup>19</sup> the garments of Our Lord, the piece of the veil<sup>20</sup> and girdle of His Mother, there are in the church also a chalice and paten which were used by Pope Pius IX, a large crucifix fully seven feet high, and an ostensorium over four feet high, both of beaten gold and silver, presented by Napoleon III of France.<sup>21</sup> In the Bernini altar is a piece of the wooden altar preserved in the Church of St. Praxedes in Rome, which St. Peter used as a portable altar. At the east and back of the main altar is a wax figure of one of the early martyrs, the child Saint Severa, murdered by her pagan father for becoming a Christian.<sup>22</sup> A skull of one of the Theban Legion, of one of the sufferers of the early persecutions in France, and the bones of a boy martyr of that period, are beneath the main altar.

<sup>18</sup> Griffin, op. cit.

<sup>19</sup> *Ibid.*

<sup>20</sup> *Ibid.*

<sup>21</sup> Egan, op. cit.

<sup>22</sup> Griffin, op. cit.

The churchmen of the Middle and Early Christian Age were, as a whole, extremely devout and pious men. They devoted their entire lives to the work of their God and they believed that nothing was too much to do for Him. As a result the great cathedrals of those times were built, cathedrals that defy modern architecture exemplification in a worthwhile degree. Notre Dame has a chapel, the largest of college chapels, has beautified it as few in this country are beautified, and made it one of the most notable of churches in the United States. One sees a resemblance between the spirit that built this church and that which built those early cathedrals.

HARRY W. FLANNERY.

*Notre Dame.*

## PLANTING THE CROSS

It was the invariable custom of the Jesuit missionaries, and indeed of all Catholic missionaries, and it might be added of many Catholic explorers, such as Columbus and De Soto, to raise a cross upon landing at any new point; indeed the cross was made not only the mark of a permanent habitation, but was even like the totem of the savage set up in a temporary fashion or emblazoned on the trunk of a tree as the sign of occupation by the missionary and his flock or of Catholic travelers.

The story of this sign manual has never been so well told as by Longfellow in his *Evangeline*. It fits in as an incident in the quest of *Evangeline* for her devoted lover, Gabriel, from whom she was separated by the cruel Britons who ravished Acadia (which search is assumed by some to have taken place along the Mississippi river, some even fix the site of the very incident which we are about to quote at some point in Illinois), when the searchers came upon a mission priest ministering to his forest flock:

Early upon the morrow the march was resumed; and the Shaunee  
Said, as they journeyed along,—“On the western slope of these mountains  
Dwells in his little village the Black-Robe chief of the mission.  
Much he teaches the people, and tells them of Mary and Jesus.  
Loud laugh their hearts with joy, and weep with pain as they hear him.”  
Then, with a sudden and secret emotion, *Evangeline* answered,  
“Let us go to the mission, for there good tidings await us!”

Thither they turned their steeds; and behind a spur of the mountains,  
Just as the sun went down, they heard a murmur of voices,  
And in a meadow green and broad, by the bank of a river,  
Saw the tents of the Christians, the tents of the Jesuit Mission.

Under a towering oak, that stood in the midst of the village  
Knelt the Black-Robe chief with his children. A crucifix fastened  
High on the trunk of the tree, and overshadowed by grapevines,  
Looked with its agonized face on the multitude kneeling beneath it.  
This was their rural chapel. Aloft, through the intricate arches  
Of its aerial roof, arose the chant of their vespers,  
Mingling its notes with the soft susurrus and sighs of the branches.

Silent, with head uncovered, the travellers, nearer approaching,  
Knelt on the swarded floor, and joined in the evening devotions.  
But when the service was done, and the benedictions had fallen  
Forth from the hands of the priest, like seed from the hands of the sower,  
Slowly the reverend man advanced to the strangers, and bade them

Welcome; and when they replied, he smiled with benignant expression, Hearing the homelike sounds of his mother-tongue in the forest, And, with words of kindness, conducted them into his wigwam.

There upon mats and skins they reposed, and on cakes of maize-ear Feasted, and slaked their thirst from the watergourd of the teacher. Soon was their story told; and the priest with solemnity answered:

"Not six suns have risen and set since Gabriel, seated  
On this mat by my side, where now the maiden reposes,  
Told me this same sad tale; then arose and continued his journey."  
Soft was the voice of the priest, and he spake with an accent of kindness;  
But on Evangeline's heart fell his words as in winter the snow-flakes  
Fall into some lone nest from which the birds have departed.  
"Far to the north he has gone," continued the priest; "but in autumn  
When the chase is done, will return again to the mission."

The first positive account we have of a ceremonial cross raising in Illinois is found in the letter of Father Claude Jean Allouez, S. J., who succeeded Father James Marquette, S. J., the founder of the Illinois mission.

This interesting ceremony occurred on May 3, 1677, The Feast of the Holy Cross. Father Allouez tells of it in a few words:

To take possession of these tribes in the name of Jesus Christ on the 3rd day of May, the Feast of the Holy Cross, I erected in the midst of the town a cross 35 feet high, chanting the *Vexilla Regis* in the presence of a great number of Illinois, of all tribes of whom I can say in truth that they did not take Jesus crucified for a folly nor for a scandal. On the contrary, they witnessed the ceremony with great respect and heard all on the mystery with admiration, the children even wanted to kiss the cross through devotion, and the old earnestly commended me to place it well so that it could not fall.<sup>1</sup>

The Feast of the Holy Cross mentioned by Father Allouez was a favorite date for the cross raising, and it is interesting to know the tradition connected with this feast day. About the end of the reign of the emperor Phocas, Chosroes the King of the Persians invaded Egypt and Africa, afterwards taking possession of Jerusalem. After massacring there many thousand Christians he carried away the Persian Cross of our Lord Jesus Christ which Queen Helene had placed upon Mount Calvary. Phocas was succeeded in the Empire by Heraclius, who after enduring many losses and misfortunes in the course of the war sued for peace, but was unable to obtain it even upon disadvantageous terms, so elated was Chosroes by victories. In this perilous situation he applied himself to prayer and fasting, and

<sup>1</sup> Shea, *Discovery and Exploration of the Mississippi*, p. 77. All of Father Allouez's letters are published in the *Jesuit Relations*. Consult index.

earnestly implored God's assistance. Then, admonished from heaven, he raised an army, marched against the enemy, and defeated three of Chosroes' generals with their armies.

Subdued by these disasters, Chosroes took flight; and, when about to cross the river Tigris, named his son Medarses his associate in the kingdom. But his eldest son Siroes, bitterly resenting this insult, plotted the murder of his father. He soon afterwards overtook them in flight, and put them both to death. Siroes then had himself recognized as king by Heraclius, on certain conditions, the first of which was to restore the Cross of our Lord. Thus fourteen years after it had fallen into the hands of the Persians the cross was recovered; and on his return to Jerusalem, Heraclius, with great pomp, bore it back on his own shoulders to the mountain whither our Saviour had carried it.

This event was signalized by a remarkable miracle. Heraclius, attired as he was in robes adorned with gold and precious stones, was forced to stand still at the gate which led to Mount Calvary. The more he endeavored to advance, the more he seemed fixed to the spot. Heraclius himself and all the people were astonished; but Zacharias, the bishop of Jerusalem, said: "Consider, Oh Emperor, how little thou imitatest the poverty and humility of Jesus Christ by carrying the cross clad in triumphal robes." Heraclius thereupon laid aside his magnificent apparel, and barefoot, clothed in mean attire, he easily completed the rest of the way, and replaced the cross in the same place on Mount Calvary, whence it had been carried off by the Persians. From this event, the feast of the Exaltation of the Holy Cross, which was celebrated yearly on this day, gained fresh lustre, in memory of the Cross being replaced by Heraclius on the spot where it had first been set up for our Saviour.<sup>2</sup>

At different times and places this Feast was celebrated on the 14th of September.<sup>3</sup>

The Vexilla Regis always sung at Cross raising exercises especially, is as follows:

Behold the Royal Standard raised,  
The wondrous Cross illumines Heaven,  
On which true life did death endure,  
By whom our life, through death was given.

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<sup>2</sup> All of this may not be considered strictly historical. Everything contained in the story, except the references to the miraculous prevention of Heraclius while in his gorgeous robes, will be found in authorities cited in the *Catholic Encyclopedia*, Vol. IV, p. 532. The general story is told also in Wells, *Outline of History*, of course without any supernatural features.

<sup>3</sup> See *Catholic Encyclopedia*, *op. cit.*

That true life, which was pierced through  
By the sharp point of cruel spear,  
Poured forth the Water and the Blood,  
Our consciences from sin to clear.

Then was fulfilled what David sang,  
In sweet prophetic psalmody,  
Foretelling to the Nations, how  
God reined, exalted on the Tree.

O Tree, with royal purple dyed,  
Shining with beauty in the sky,  
Chosen thou wast, on worthy breast,  
Those sacred Limbs to lift on high.

Blessed art thou, upon thine arms  
The Ransom of the world to bear,  
That Body which on thee did hang,  
Its prey from horrid hell to tear.

All hail! O Cross, our only hope,  
In this most mournful Passion time,  
Increase the graces of the Just,  
And free the guilty from all crime.

All praise to Thee, Blest Trinity,  
From whom all Saving graces flow;  
To whom the Cross brings victory,  
On them do Thou the Crown bestow, Amen.

#### A CIVIL AND RELIGIOUS CEREMONY

The great ceremony of taking possession in the king's name of all the countries commonly included under the designation of Outaouac (Ottawa) has been described in several contemporary accounts.

To impress the Indians and to comply with what amounted to a law the intendant of New France, Jean Talon, in 1670 set on foot plans for a great spectacular ceremony. The site chosen was the Jesuit mission of Sault Ste Marie, at the head of the Great Lakes. Talon, just returned from France, brought orders for the arrangement of the ceremony. The head of the expedition was Simon Francois Daumont,

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\* This "world famous hymn, one of the grandest in the treasury of the Latin Church" (Neale) and "surely one of the most stirring strains in our hymnology" (Duffield), was written by Venantius Fortunatus, and was first sung in the procession (19 Nov. 569) when a relic of the True Cross, sent by the Emperor, Justin II from the East at the request of St. Radegunda, was carried in great pomp from Tours to her monastery of St. Croix at Poitiers. (*Catholic Encyclopedia*, Vol. XV., p. 396.)

Sieur de St. Lusson. The chief actors in the ceremony were Nicolas Perrot, Louis Jolliet and four Jesuit priests.

"St. Lusson, clothed in the gorgeous uniform of a French officer of the 17th century, ascended a small height on which the cross and the arms of New France had been planted. Jesuits and voyageurs gathered around him, while with bared head and flashing sword he announced the purpose of the concourse amidst the hymns of the missionaries, the whoops of the savages and the salvos of the musketry from all assembled. With quaint old medieval rites of twig and turf the king's representative proclaimed thrice in a loud voice the annexation by the 'most high, most mighty and most redoubtable monarch, Louis the XIV of the name, most Christian King of France and Na Varre' of all countries discovered or to be discovered between northern, western and southern seas<sup>5</sup>.

In particular the ceremony was as follows: Prior to the coming of the officials Indian tribes living within a radius of one hundred leagues had been summoned and were in attendance. When all had assembled in a great public counsel the Cross, which Lusson had caused to be raised, was publicly blessed with all the ceremonies of the Church by the Superior of the mission, and when it had been raised from the ground for the purpose of planting the *Vexilla Regis* was sung. The French there present at the time joined in the hymn, to the wonder and delight of the assembled savages.

Then the French escutcheon, fixed to a cedar pole, was also erected beside the cross, while the *Exaudiat* was sung and prayer for his Majesty's sacred person was offered.<sup>6</sup>

The *Exaudiat*, which was a part of all such ceremonies, is the 19th psalm, *Exaudiat Te Dominus*, A Prayer for the King:

1. Unto the end. A psalm for David.
2. May the Lord hear thee in the day of tribulation; may the name of the God of Jacob protect thee.
3. May he send thee help from the sanctuary; and defend thee out of Sion.
4. May he be mindful of all thy sacrifices; and may thy whole burnt-offering be made fat.
5. May he give thee according to thy own heart; and confirm all thy counsels.
6. We will rejoice in thy salvation; and in the name of our God we shall be exalted.

<sup>5</sup> Kellogg, *Early Narratives of the Northwest*, p. 219.

<sup>6</sup> *Ibid.*, p. 217.

7. The Lord fulfil all thy petitions; now have I known that the Lord hath saved His anointed.

8. He will hear from His holy heaven; the salvation of his right hand is in powers.

9. Some trust in chariots, and some in horses; but we will call upon the name of the Lord our God.

10. They are bound, and have fallen; but we are risen, and are set upright.

O Lord, save the king; and hear us in the day that we shall call upon thee.<sup>7</sup>

After taking possession by means of the turf and twig, as above stated, the whole concourse repeated thrice "Long live the King." This ceremony concluded Rev. Claude Allouez, S. J., delivered an eloquent address.

The address concluded St. Lussan stated in eloquent language the reason for which he had summoned the tribes, and especially that he was sent to take possession of that region, to secure them under the protection of a great king whose panegyric they had just heard, and to form thenceforth but one land of the territory.

The ceremony was concluded with a great bonfire, which was lighted toward evening, and around which the Te Deum was sung.<sup>8</sup>

An English translation of the Te Deum is as follows:

O God, we praise Thee as true God,  
And we confess Thee Lord;  
Thee, the Eternal Father, who  
Art everywhere adored:  
All Angels, Cherubs, Heavenly Powers,  
And Seraphim, proclaim,  
With ceaseless canticles of praise,  
Thy ever glorious Name.

O Holy, Holy, Holy, Lord,  
And God of Hosts, they cry;  
The glory of Thy Majesty  
Fills earth and Heaven high.  
Thy glorious Apostles' Choir,  
The numerous Prophets too,  
And white-robed Martyrs' armies, all  
Declare Thy praises due.

Throughout the universal world,  
Thy Holy Church doth sing

<sup>7</sup> *The Catholic Bible*, Psalms XIX.

<sup>8</sup> Kellogg, op. cit.

Thy Holy Name, and doth confess  
Thee for her Lord and King;  
Father of Majesty immense,  
Thy true and Only Son  
Ever revered, and Holy Ghost,  
Thrice Blessed Three in One.

Christ Jesus, Thou of glory art  
The rightful King and Lord;  
And Thou art the Father born,  
Eternal Son and Word.  
Thou, when on earth, to save mankind,  
Man's nature Thou wouldst take,  
Thy dwelling in the Virgin's womb  
Didst not disdain to make.

When Thou the cruel darts of death  
Hadst bravely overcome,  
Thou Heaven to believers all  
Didst open for their home.  
Thou, seated at Thy Father's right,  
In glory e'er dost reign,  
We all believe that, as our Judge,  
Thou art to come again;

We pray Thee, then Thy servant's help,  
Whom, on Thy Holy Rood,  
Thou deignedst to redeem and save,  
With Thy most Precious Blood;  
And grant to them the precious grace,  
That they may numbered be,  
In glory, with Thy Saints above,  
Through all Eternity.

Ah! save Thy people, dearest Lord,  
And make them ever live,  
And ever to Thy heritage  
Thy special Blessing give.  
Vouchsafe to rule and govern them  
Thyself Eternally,  
And to exalt them, and to raise  
Them up on high to Thee.

Each coming day, O Lord, to Thee  
We hymns of blessing raise,  
And praise and glorify Thy Name,  
Through everlasting days.  
To keep ourselves from sin this day  
Thy grace on us bestow,  
And always, dearest Lord, to us  
Thy loving mercy show.

Show mercy to us, Lord, as we  
 Have put our trust in Thee,  
 I've hoped in Thee, O Lord, then let  
 Me ne'er confounded be. Amen.\*

#### THE PAGEANT AT THE MOUTH OF THE MISSISSIPPI

From a document in the Department of Marines at Paris appears the following:

"A Column was erected, and the arms of France were affixed with this inscription:

'LOUIS LE GRAND  
 RIO DE FRANCE ET NAVARRE, REGNE;  
 LE NEUVIEME AVRIL, 1632.' "

The following ceremonies were then performed, viz. :

The whole party, under arms, chanted the *Te Deum*, the *Exaudi*, the *Domine Salvum fac Regem*; and then after a salute of firearms, and cries of *Vive le roi*, the column was erected by M. de la Salle, who, standing near it, said with a loud voice in French: "In the name of the most high, mighty, invincible, and victorious prince, Louis the Great, by the grace of God king of France and Navarre, fourteenth of that name, this ninth day of April, one thousand six hundred and eighty-two, I, in virtue of the commission of his majesty, which I hold in my hand, and which may be seen by all whom it may concern, have taken, and do now take, in

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\* The *Te Deum* is a composition of great antiquity; so ancient indeed that it seems practically impossible to determine its authorship. There is a tradition that it was spontaneously composed, and sung alternately by Saints Ambrose and Augustine on the night of the baptism of St. Augustine, A. D. 387. This tradition existed as early as the end of the eighth century, but it is stated that it is now generally rejected. The hymn was, however, included in the Rule of St. Cassianus, written probably before A. D. 502. In 1894 Nicetas of Remesiana was put forward by Dom Morin as the author of the hymn, and this claim obtained considerable support amongst scholars. With only a casual examination it is quite apparent that the hymn is very ancient, and the frequent mention of it in all history since the Christian era attests its popularity. It is stated in the *Catholic Encyclopedia* that "there are about 25 metrical translations in the English, including the sonorous version of Dryden, "Thee, sovereign God our grateful accents praise," and that of the Rev. Clarence A. Walworth, commonly used in American Catholic hymn books, "Holy God we praise Thy name," but written before his conversion as it appeared with date of 1853 in the "Evangelical Hymnal." There are also six versions in English based on Luther's free rendering in the German. There are many German versions, of which the "Grosser Gott wir loben dich" is commonly used in Catholic Churches. Probably the most recent Catholic translation is that found in the new edition (London, 1903) of Provost Hudenbeth's missal for the use of the laity, "We praise Thee God, we glorify Thee Lord." (*Catholic Encyclopedia*, Vol. XIV, p. 470.)

the name of his majesty, and of his successors to the crown, possession of this country of Louisiana, the seas, harbors, ports, bays, adjacent straits, and all the nations, peoples, cities, towns, villages, mines, minerals, fisheries, streams, and rivers comprised in the extent of said Louisiana, from the mouth of the great River St. Louis, on the eastern side, otherwise called Ohio, Alighin, Sipore, or Chuckagona, and this with the consent of the Chouanons, Chickachas, and other people dwelling therein, with whom we have made alliance; as also along the River Colbert, or Mississipp, and rivers which discharge themselves therein, from its source beyond the country of the Kiouas or Madouessious, and this with their consent, and with the consent of the Motantees, Illinois, Mesinameas, Coroaas, and Nachem, which are the most considerable nations dwelling therein, with whom we also have made alliance, either by ourselves or by others in our behalf, as far as its mouth at the Sea or Gulf of Mexico, about the twenty-seventh degree of the elevation of the North Pole, and also to the mouth of the River of Palms; upon the assurance which we have received from all these nations, that we are the first Europeans who have descended or ascended the said River Colbert, hereby protesting against all those who may in future undertake to invade any or all of these countries, people, or lands above described, to the prejudice of the right of his majesty, acquired by the consent of the nations herein named. Of which, and of all that can be ceded, I hereby take to witness those who hear me, and demand the act of the notary as required by law.

To which the whole assembly responded with shouts of *Vive le roi*, and with salutes of firearms. Moreover, the *Sieur de la Salle* caused to be buried at the foot of the tree to which the cross was attached, a leaden plate with the arms of France, and the following Latin inscription:

"LUDOVICUM MAGNUS REGNAT  
NONO APRILIS, CI I C LXXXII.

Robertus Cavalier, CVM Domino De Tonti, Legato, R. P. Zenobia Membre, Recollecto, Et. Viginti, Gallis, Primis Hoc Flumen, Inde AB Illineorvm Pago Enavigavit, Ejvsqve Ostivm Fecit Pervivm, Nono Aprilis, Anno CI I C LXXXII."

The whole ceremony was witnessed by attendants in the process verbal, which concludes in the following words, viz.:

After which the *Sieur de la Salle* said, that his majesty, as eldest son of the Church, would annex no country to his crown without making it his chief care to establish the Christian religion therein, and that its symbol must now be planted; which was accordingly done at once by erecting a cross, before which the *Vexilla* and the *Domine Salvum fac Regem* were sung. Whereupon the ceremony was concluded with cries of *Vive le roi*.

Of all and every of the above, the said *Sieur de la Salle* having required of us an instrument, we have delivered to him the same, signified by us, and by the undersigned witnesses, this ninth day of April, one thousand six hundred and eighty-two."

LA METAIRE, Notary.

De La Salle  
P. Zenobe, Recollect Missionary  
Henry De Tonti  
Francois De Boisrondet

Pierre You  
Gilles Meucret  
Jean Michel, Surgeon  
Jean Mas

<sup>10</sup> *Spark's Life of La Salle*, pp. 192-100.

Jean Bourdon  
 Sieur d'Autray  
 Jacques Cauchois

Jean Dulignon  
 Nicholas De La Salle.

The *Domine salvum fac regem* mentioned in the record was a prayer for the ruler, and is found in a Latin prayer-book in the following form:

*Versicle.*

*Domine, salvum fac regem nostrum.* (Lord, save our King.)

*Response.*

*Et exaudi nos in die invocaverimus te.* (And hear us on the day which we have called upon thee.)

*Versicle.*

*Domine, exaudi orationem meam.* (Lord, hear my prayer.)

*Response.*

*Et Clamor meus ad te veniat.* (And let my outcry reach thee.)

*Versicle.*

*Dominus vobiscum.*

*Response.*

*Et cum spiritu tuo.*

#### OREMUS

*Pateant aures misericordiae tuae, Domine, precibus supplicantium; et, ut petentibus desiderata concedas, fac ea, quae tibi sunt placita postulare. Per Dominum nostrum J. C. filium tuum, qui tecum vivit.*

#### LET US PRAY

*Let the ears of thy mercy, O Lord, be open to the prayers of the suppliants and as thou grantest what they wish, make them petition the things that are pleasing to Thee through Jesus Christ, Thy Son, who with Thee, etc.*<sup>11</sup>

Thus may be presented the materials for some thrilling scenes of pageantry or for the drama or the scenario. Who will dramatize or picturize these great scenes?

JOSEPH J. THOMPSON.

Chicago.

<sup>11</sup> This translation of the *Domine Salvum fac Regem* was kindly made for me by Rev. Lawrence J. Kenny, S. J., of the St. Louis University. Father Kenny says the translation is too literal for services and has no approbation, and hence should not be published. For that reason, perhaps, I should not have set it down here, but with the understanding that it is not official I think it can do no harm, and feel that it is necessary to complete this paper. The Latin text is found in the Latin prayer book, *Coeleste Palmetum*, p. 739, published by H. Dessain, of Mechlin, in 1895.

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617 ASHLAND BLOCK, CHICAGO

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# Illinois Catholic Historical Review

*Journal of the Illinois Catholic Historical Society*

917 ASHLAND BLOCK, CHICAGO

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## EDITORIAL COMMENT

**Three Imperative Calls.** Rev. James Marquette, S. J., jointly with Louis Jolliet, explored the Mississippi River from the mouth of the Wisconsin to the Arkansas, during the months of June and July, 1673. They were the first white men ever known to have traversed that great river. They entered the mouth of the Illinois River, and paddled their canoes up the river to its head waters, passing entirely through Illinois, and reaching some of the smaller streams forming the Illinois near its source, and thence up that stream to a portage; walked across the portage, re-embarked with their canoes on the Chicago River, passing over the site of Chicago in August of 1673. They were the first white men ever known to be on these rivers or in this region.

\* \* \* \* \*

Since the dawn of civilization men have honored others who have performed such feats. No demonstration of any character has ever yet been made and no permanent memorial has ever been set up of this great event in our history.

On the 4th of December, 1675, Rev. James Marquette, S. J., landed from Lake Michigan at the mouth of the Chicago River, which was then at about the point where the present Madison Street of Chicago terminates at Michigan Boulevard. There he and two white companions dwelt in some sort of a habitation—cabin or what-not—for seven days, and there the Holy Sacrifice of the Mass was offered up almost daily, the first Christian ministrations that ever took place in the confines of what is now Chicago. Passing up the river two leagues Father Marquette and his two companions dwelt in a cabin until the 29th of the following March, the first white men that ever resided in territory now included within the limits of the city of Chicago.

\* \* \* \* \*

On the 11th of April, 1675, Rev. James Marquette, S. J., duly qualified and fully authorized so to do, established the Catholic Church at a point corresponding to what is now Utica in the Illinois country, and organized the first congregation under the name of Immaculate Conception of the Blessed Virgin.

\* \* \* \* \*

The year 1923 will mark the 250th anniversary of Father Marquette's exploration of the Mississippi and Illinois Rivers.

\* \* \* \* \*

December 4, 1924, will mark the 250th anniversary of Father Marquette's landing in Chicago.

\* \* \* \* \*

April 11, 1925, will mark the 250th anniversary of the establishment of the Catholic Church in Mid-America.

\* \* \* \* \*

These three dates mark distant anniversaries of the three most notable events in the history of Illinois, and indeed of Mid-America. Will the present generation permit these milestones to be passed unobserved? Is it possible that such notable events have sunk into such oblivion that posterity will not in word or action voice its gratitude?

\* \* \* \* \*

It devolves upon this generation to repair, so far as lies in its power, the neglect of generations long passed, to honor the memory of the discoverer, the explorer, the evangelizer of our region.

\* \* \* \* \*

In plain gratitude to the intrepid explorers, Marquette and Jolliet, their journey down the Mississippi and up the Illinois River should be celebrated in the year 1923.

\* \* \* \* \*

Justice to the memory of the first and greatest resident of Chicago demands that a fitting memorial be erected on the Lake Front near the foot of Madison Street, Chicago, where Father Marquette resided.

\* \* \* \* \*

With rejoicing and loud hallelujahs it would seem appropriate for the Church throughout the entire Mississippi valley to observe the 11th of April, 1925, as a day of special celebration, and in some appropriate manner to mark the site by means of a monument, shrine, or otherwise, where Marquette established the Church.

All this is due from all citizens, but Catholics will be especially ungrateful if they shall fail to respond to this obvious call.

**The Expanding Circle.** It is gratifying to note a considerable growth in the interest taken in the ILLINOIS CATHOLIC HISTORICAL REVIEW. For some time after its establishment the columns were necessarily reserved for the publication of matter directly concerning the State of Illinois. It will be remembered that by reason of the observance of the State Centennial Illinois was the center of interest at the founding of the REVIEW. Somewhat changed conditions have made it possible to devote more space to other sections of the country, and the decision of the management of the CATHOLIC HISTORICAL REVIEW at Washington, D. C., to devote its columns exclusively to Church history has made it necessary for us to branch out into the larger field. From the character of contributions we have been receiving from outside the State of Illinois (some way we have come to feel that St. Louis is a part of Illinois, so closely has it always been linked in history with Illinois), we feel sure that readers of the *Review* will be much pleased with the expansion. The articles which we have been able to publish dealing with the history of Kentucky and Indiana have been especially interesting, and have opened up a fine field for exploration. It is of interest to readers that we are endeavoring to secure some very interesting articles from gifted writers in New Orleans and other southern points, whose early history was intimately connected with that of the Illinois country. Every one who has had to do with the publication of a historical periodical has learned that the writers of scientific articles on history are few and far between. Few as they are too, they have been largely volunteers. Funds are not yet available to pay for such work, and a history writer can subsist but a limited time on thanks. It would perhaps be disadvantageous to the work if it was made entirely a money-making business, but the fact that not many are able to continue their efforts gratis is one that must always be kept in mind. Every effort will be made to maintain the excellent standard of the REVIEW, however, and readers are requested to assist in that endeavor by procuring for us the kind of material needed to make the magazine a continuing success.

**History Movement Gaining Momentum.** Everybody that has taken any interest in the Catholic history movement which is said by the author of a very meritorious "Life of Patrick Augustine Feehan" to have been aroused "by the organization of the Illinois Catholic Historical Society" and the publication of the ILLINOIS CATHOLIC HISTORICAL REVIEW in July, 1918, causing "history to be the topic of conversation in many Catholic circles," and also leading "a number of people to rummage through old papers and family relics hidden in closets and covered with dust" must feel a degree of satisfaction in the extension of the historical spirit, so to speak. Not alone provinces and dioceses, but societies, parishes, schools and other institutions as well are digging up from their long undisturbed hiding places, documents, records, plans, maps, pictures, etc., that chronicle and evidence the historical record.

The movement indeed has become universal. There is scarcely a diocese in the United States that is not at the moment giving more or less attention to the compilation of its history. Besides the history movement of the Knights of Columbus, which involves a nation-wide study, there are several other organizations independent even of the Catholic historical societies that are laboring in the field, and it is perfectly safe to predict that within as short a period as ten

years the Catholic record will be fairly well compiled, a consummation devoutly to be hoped for.

To appreciate even what has already been done it is necessary only to go back a few years and survey the field of Catholic history as then existent. The proverbial needle in the haystack was little less difficult of discovery than any Catholic historical information. So rare and so inaccessible were publications dealing with Catholic history that the inquirer was dismayed at the difficulty of an undertaking to find facts, and in the great majority of cases abandoned the search.

All this is being changed, and so far as Illinois, the Illinois country and the Mississippi Valley are concerned more Catholic history and Catholic history material has been formulated and brought to light in the last four years than was brought to notice in the nearly two hundred and fifty years of the duration of the Church in the Mississippi Valley that preceded them.

**The Growing Interest in History.**—It is impossible not to observe the increasing interest in historical study and research as evidenced in almost every publication of any importance. In the West the observance of the centennary of the admission of Ohio, Indiana and Illinois into the Union of states, followed by similar celebrations in Missouri, has set the whole western country studying the past. The publication of the Illinois Centennial History, under the auspices of the Centennial Commission, has been a prime factor in the creation of this interest; and in one case at least, that of Minnesota, the achievement of the Illinois Commission is being duplicated by the Historical Society of that state. Naturally, the Minnesota work will not be quite so extended as that of Illinois, but it is planned to consist of four volumes, the first of which has been completed. These volumes are being written by William Watts Folwell, President Emeritus of the University of Minnesota, and a paragraph contained in a personal introduction by the writer under the title "An Apology" helps to explain how it is possible to proceed with the publication of such an excellent work. Mr. Folwell says: "As the work was taken up without expectation of monetary compensation, the idea occurred to me to offer the manuscript to the Minnesota Historical Society. I thought that I might thus crown a long life of public service by a much needed contribution to the historical literature of the state which has given me a home for more than fifty years." On some subsequent occasion we expect to have much more to say concerning Dr. Folwell's History of Minnesota, and to express appreciation of the excellence of the work in every respect. It is gratifying that this increasing interest in history is not confined to general history alone, but extends to the field of Catholic history if it is proper (and we think it is), to recognize a division of this nature. From personal knowledge we are sure that historical study and research are becoming increasingly popular within the Church, and that the interest attaching to such study is fastening itself upon thoughtful Catholic men and women throughout the country. To pass over with mere mention the historical periodicals that have attained such a degree of excellence, attention may be directed to the quite extended program of historical research and publication entered upon by the Knights of Columbus. Besides this a number of scholarly investigators are bringing to public notice the results of their research. One of the most satisfactory publications of recent date is a compact volume on "The Catholic Church in Chicago 1673-1871," by

Rev. Gilbert J. Garraghan, S. J., published by Loyola University Press, Chicago. Father Garraghan is one of the most satisfactory writers on historical subjects that has developed in recent years. He has the happy faculty of exhausting his subject in few but well chosen words. This latest of his volumes is a distinct addition to the quantum of published historical lore. Along somewhat the same lines much work is being done by Rev. John Rothensteiner of St. Louis, and soon the public is to be made acquainted with some fine historical studies by Rev. Charles P. Kirkfleet of the Rockford diocese, and Rev. J. B. Culemans of the Peoria diocese. With the historical spirit aroused, the crying necessity is a wider hearing. Readers of history are multiplying it is true. In the interest of the writers and therefore in the interest of the development of the work such increase should be more speedy. An appeal to both the clergy and the laity to help spread the light by encouraging writers and publishers is wholly justified.

## BOOK REVIEWS

**History of Chicago Council, No. 182, Knights of Columbus.** By Richard J. Murphy. Drift Publications, Chicago.

The little volume named as in the above title is much more than the ordinary sketch of a local division of a greater organization. It is an intimate account in as much detail as is practical of the establishment of the Knights of Columbus west of the Allegheny Mountains, where that now renowned organization has developed to its greatest importance.

It would be saying somewhat too much perhaps to assert that the Knights of Columbus was reborn with the institution of a council of the Order in Chicago, but it is conceded that the stupendous growth of the Order had its inception in the years closely following that event.

The occasion for the publication of this history of Chicago Council was the occurrence of the 25th anniversary of the institution of the council. The end of a quarter of a century finds the council not only one of the most substantial organized bodies existing in the great metropolitan city of its location, but also 158 associate councils in the State with a membership approaching 80,000. It finds Chicago Council and all the sister councils of the State with an enviable record of religious, charitable, educational, social and civic duties well performed.

Mr. Murphy brought to the preparation of the interesting work abundant qualifications, being a newspaper man and writer of ability. He has traced the council, the men who established and maintained it, and its worthy achievements in a painstaking and at the same time an interesting manner. The labors and trials of the pioneers, beginning with Thomas S. Keirnan, the "father" of the Knights of Columbus in Illinois, the "immortal 23" who formed the charter membership of the council, and the diligent officers and members who have carried on the work are told with skill and acumen.

**American Catholics in the War.** By Michael Williams. New York: The Macmillan Co., pp. 467.

With the interesting and easy style of the journalist, Michael Williams tells the story of the American Catholic heroes who marked in letters of valor the pages of the World War history and showed

by their lives what is the meaning to the Catholic of "Pro Deo et Pro Patria." The story of the laity at home and the consecrated service of the nuns, make the Catholic reader not only proud of the great past to which he belongs but vain about the living present. The book, in the words of the author "is the simple story of that plain fact of magnificent service—not the complete, statistical, historical record. . . . the story of how American Catholics fought and worked for God and for country during the Great War and in the days of reconstruction, under the direction of the National Catholic Welfare Council." (Introd. p. 8).

While an historian might agree with the author in saying that the book is "suggestive and fragmentary rather than exhaustive and definite" (p. 9) yet the solid effect of Catholic accomplishment is thoroughly brought home to the reader and he agrees with Mr. Williams in saying, "perhaps the story of what Catholics accomplished in the difficult and dangerous days so recently passed may help and inspire, in some degree at least (God willing!) the work of social reconstruction." (P. 10).

The scope of the book is briefly summed up by the author in the conclusion which he prefers to call "the greater task" (the reconstruction period) when he says: "First, in our early chapters we traced very briefly the history of the Catholic Church in the United States from Columbus—a lay apostle of the Faith—and his missionaries, down through the Spanish, and French, and later, the English, settlers and missionaries, to the time of the Revolution. From these sources, from the Spanish in California, the Southwest, and Florida: from the French in Canada, the Mississippi Valley, the Valley of the Hudson, and Louisiana; and from the English Catholics in Maryland, have been drawn many of the most vital influences and factors of our American civilization, and, in particular, of our fundamental American idea: the idea which is the very soul of our epochal experiment, the idea of democratic government based upon human equality and religious liberty. We have observed the course taken by the Catholics in the Revolution; remarking how substantially and practically American Catholics and Catholic nations: the Irish, the French, the Poles, the Spaniards, assisted in winning the fight for freedom. We have had occasion to remark as particularly noticeable how consonant and native to the spirit of the Republic has been the spirit of the Catholic Church in the United States. We have seen—and this has been a main consideration of this book—how Catholic loyalty has been tested by many great tests, in the several wars that have been waged by the United States since the Revolution; the

War against Great Britain in 1812; the Mexican War; the Civil War; the Spanish-American War, and, finally, the Great War. Upon this last test, of course, our attention has been chiefly focussed; and, in particular, we have studied the organization of our Catholic forces, under the direction and by the authority of the National Catholic War Council."

The author has painted a luminous picture of Catholic accomplishment but not more so than is justified by the facts. Among so much good work there must of necessity have been many failures and disappointments but it is to be doubted if their recital would serve any useful purpose. It is a noble story of noble deeds but it is nevertheless a story of human deeds and it is human to err; it is equally true that we learn by our mistakes. Nevertheless we must be grateful to Mr. Williams inasmuch as he has done for the World War that which no one has adequately done for the Civil or Spanish Wars. Possibly, his pages will give inspiration to some one else to write these much needed records. The book would be much more valuable if it had an index and we trust that the second edition will supply this want.

M. S.

**The Life of Patrick Augustin Feehan**, by Rev. Cornelius J. Kirkfleet, Ord. Praem., with an introduction by Rt. Rev. Peter J. Muldoon, D. D., Bishop of Rockford, Matre & Co., Chicago, Publishers.

The substantial and beautiful volume published under the above title attracts attention upon sight. It is beautifully bound, printed on excellent paper, and in large, clear type. A beautiful frontispiece, the portrait of Archbishop Feehan, is printed in sepia on buff paper, and fifteen other portraits and illustrations, similarly treated, appear in the book. The opening sentence of the author's preface reads as follows:

During the summer of 1918, great interest was aroused in local Catholic historical matters by the organization of the Illinois Catholic Historical Society. The first number of its excellent Review appeared in July, and caused not only history to be the topic of conversation in many Catholic circles, but also led a number of people to rummage through old papers and family relics hidden in closets and covered with dust. I was visiting friends at the time and was given the pleasure of glancing through an old scrap book kept for years by a pious nun in one of the convents of Chicago. It contained newspaper clippings speeches, articles, etc., that had reference to Patrick Augustin Feehan, first Archbishop of Chicago. The more I read the more deeply I became interested in this providential servant of God, and resolved to rescue this historical material from oblivion. I began gathering data about his early life, and found a kind and enthusiastic helper in the Rt. Rev. P. J. Muldoon, D. D. Bishop of Rockford, Illinois. With

the substantial assistance of this intimate friend of Archbishop Feehan I tried to retouch that beautiful portrait, fading perhaps from the memory of a large number of friends and admirers.

Thus is explained the origin of the enterprise which has given us a most valuable new work touching the Catholic history of Illinois.

In the introduction, written by Bishop Muldoon, occurs this significant statement:

When the author of this biography asked me to write a short Introduction, I was reading 'The Centennial History of Illinois.' With sadness I noticed that in the chapter devoted to 'The Growth of Education, Art and Letters,' for the years 1893-1918, with the exception of two and one-half lines referring to one high school, there was nothing said of the great Catholic school system comprising grammar and high schools, colleges, and universities. Also in the chapter 'Illinois and the Great War' there is not even a passing mention of the large share the Catholic schools of all grades had in assisting the various relief organizations during the war. We are told that 'The State Council of Defense received valuable assistance and co-operation from the public schools of the State, and from the University of Illinois, the State Normal Schools, the University of Chicago, Northwestern University and the colleges.' This statement permits the reader to suspect that the parochial schools and the Catholic institutions for higher education of the State of Illinois held back and did not do their full share. I doubt if any were more patriotic in the great crisis or worked more diligently to give aid and to sustain the authority of the State and Nation than did the pupils and teachers in our institutions.

Why these omissions? I cannot believe that it is entirely intentional; but it is surprising to find state historians apparently knowing so little of the great moral, cultural and educational force constantly at work in the State of Illinois. I think, in part, we Catholics are to blame, as we have not put the glorious records of the Catholic Church in the State in more acceptable and obtainable form. What a blessing a history of the Catholic Church in Illinois would be! Such a work would make it impossible for any fair historian to pass by the magnificent work of the Church in an article on 'The Growth of Education, Art and Letters,' during a most fertile period of our State history (1893-1918). Again, how useful would be a history of the sacrifices, achievements and struggles of the Church in this State in the class-rooms of our Catholic schools!

This work of Father Kirkfleet's is a real "life" of the sainted archbishop. He has been able to trace this great soul almost from the cradle to the grave, and while the average Chicago reader would expect to find the chapters that deal with his activities in the archdiocese of Chicago most interesting he will be surprised to find himself following carefully the chapters on His Childhood, The Young Man, The Missionary, The Bishop of Nashville,, The Episcopal Visitations (in Tennessee), The Yellow Fever Epidemic, as well as the Archbishop's Visit to Rome, The Ecclesiastical Discipline Introduced,

Silver Jubilee, The Friend of Catholic Societies, The World's Fair, His Love of Ireland, The Solemn Funeral, etc.

Father Kirkfleet has told a number of interesting things that have not before been published, and has put some of the things that have been told before in much more interesting light.

The life of Patrick Augustin Feehan is a distinct addition to the historical material of the Middle West, and readers will make no mistake in possessing themselves of the volume.

J. J. T.



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